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The LUTHERAN

LUTHER FILM IN NORTH CAROLINA

Picture broke records at Hickory

Vol. 35, No. 40

JULY 1, 1953

0 CENTS

BARGAIN

IN THIS DAY of high prices, I've become tremendously impressed by a few bargains that can be had. Some of them fairly startle the widest span of my imagination.

I came across one in my own parish the other day. I don't know why it took me so long to discover the simple arithmetic of it.

HERE IT IS: somewhere in Liberia, West Africa, there is a quiet-mannered woman wearing the uniform of a registered nurse. She has held her post for more than 20 years. Occasionally she comes home for a furlough. While in Africa she's on duty about 24 hours of each day for about 52 weeks in each year! She deals with almost every kind of affliction and distress. She herself endures many hardships, and each day exacts its measures of patience and strength.

This parish I serve maintains her in Africa. Each year we send a check for $1,800 to our Board of Foreign Missions for her annual salary.

THINK OF EMPLOYING a full-time nurse, putting her in a primitive society with few comforts and paying her $150 per month.

And to realize this the "average member" of my parish gets this bargain for less than three cents per week! I have always maintained that the Christian church has a way of making a dollar go farther than any other institution on the face of the earth. But why don't more people invest?

—RAYMOND SHAHEEN

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentine
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COVER PICTURE. Originally scheduled to run for three days at the Center Theater in Hickory, North Carolina, the new film "Martin Luther" finally was shown for eight days, seen by more than 10,000 persons. Film has also recently been shown at Houston, Texas.

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THE CHURCH IN THE NEWS

No black masses in North Carolina

White Roman Catholics in North Carolina will have to get used to going to church with Negroes, Bishop Vincent S. Waters decided. "There is no segregation of races to be tolerated in any Catholic church in the Diocese of Raleigh," he announced in a letter read in churches throughout the state on June 21.

A round in the battle of the bishop *versus* segregation had been staged in Newton Grove, North Carolina, two weeks earlier. Bishop Waters ordered that a small Negro congregation in the community was to merge with the white congregation. Some white people have stayed away from church since the order was given.

"I am not unmindful, as a Southerner, of the force of this virus of prejudice among some persons in the South, as well as in the North," the bishop said. "I know, however, that there is a cure for this virus, and that is our faith."

Seats aren't reserved for whites

In every Catholic church, Bishop Waters ordered, "everyone is given the privilege to sit or kneel wherever he desires and to approach the sacraments without regard to race or nationality."

Until recently there were very few Negro Roman Catholics in the state, and no special provision was made for them. Then a crusade to convert Negroes began. Segregated churches and schools were built "in order to give a special impetus to the missionary work among the colored people," the bishop said.

Next phase in the program is to bring the whites and Negroes together. If white congregations don't drop their color line, "all special churches for Negroes will be abolished immediately," Bishop Waters warned.

Presbyterians will study segregation

A West Virginia pastor asked the Presbyterian assembly in session in Montreat, North Carolina, last month to "strongly recommend" to its synods and presbyteries that segregation be ended in the churches. His proposal was referred to a committee for "study and recommendation."

Presbyterian work among Negroes, said the Rev. Jack W. Ewart, "is in the framework of the cultural pattern of segregation and discrimination. The Church of Jesus Christ should not be the last stronghold of segregation."

Southern Presbyterians are completing a $2 million drive to aid Negro churches and colleges.

Negro applies at Episcopal seminary

Deadline for action on admitting a Negro student at the University of the South is July 29. That's the opening date of the summer term in the university's school of theology. A Negro Episcopal clergyman, the Rev. John M. Moncrief, has applied for admission.

Last year eight members of the faculty of the Episcopal seminary (in Sewanee, Tennessee) resigned because school authorities refused to end race segregation. Other teachers have been secured in their places. Last month the university's board of trustees voted 78 to 6, after a six-hour closed session, to accept Negro students. The Moncrief application will test whether the new policy is going into effect. The university is owned by 23 Protestant Episcopal dioceses in the South.

Episcopalians plan to hold their next general convention (1955) in Houston, Texas, on condition that no discrimination is practiced regarding Negro delegates. Non-segregated housing and boarding arrangements can be made, it was reported by Texas Episcopalians, but there may be a problem about public transportation. Texas law forbids whites and Negroes from sitting together in public vehicles. "We can take care of this by our provision for a voluntary motor corps," said Bishop Clinton S. Quin.

Drive-in church

As summer heat thinned out attendance in most churches, a few congregations went ahead with a three-year-old experiment. They hold early morning services in drive-in theaters each Sunday.

New York City's first drive-in church was opened near the Bronx terminus of the Whitestone bridge. Families dressed for a holiday can stop in on their way to the beach. Half-hour services, arranged by New York City's Protestant Council, are held at 9 each Sunday morning. Physically handicapped persons who can't climb church steps and parents with baby-sitting problems attend the services, as well as shore-bound vacationers.

First drive-in services in Maine will begin July 5 at Yarmouth.

Reds keep promises to German church

Although revolt against Communist rule had swept across eastern Germany in late June, the Red government did not backtrack on its promises to relax pressure on the church. Four million marks were given the Evangelical Church leaders as the first-quarter payment of the

DRIVE-IN
DRIVE IN CHAPEL SERVICE
TODAY AT 9 AM
BEFORE YOUR SUNDAY RID
DRIVE IN AND WORSHIP GO
THE MOVIES IN THE COMFORT OF YOUR CA

NEW YORKERS CAN DRIVE IN
Church services are held Sunday mornings at Whitestone Bridge

subsidy which had been suspended since Jan. 1. The government collects from church members about 1 per cent of their income as a tax for church support.

A home for boys at Neinstedt, near Magdeburg, was returned to the church. Sister Margret Kasten, a deaconess who directed the institution, was released from jail. The home was confiscated and Sister Margret arrested early in May.

Schools welcomed back to their classrooms many of the pupils who had been expelled for refusing to drop out of the church youth organization, the *Junge Gemeinde*. The Communist youth group, the *Freie Deutsche Jugend*, was ordered to stop recruiting members by threats and force.

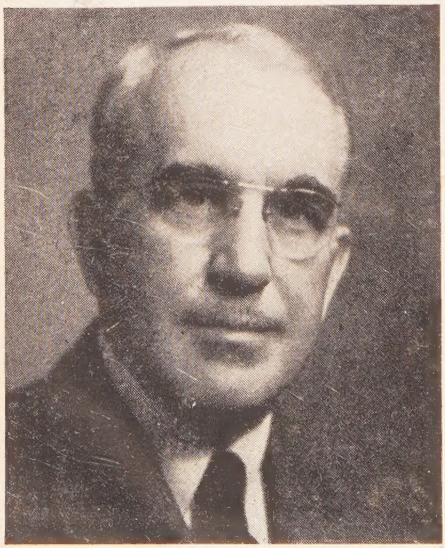
The new church-state agreement is "so far-reaching that one can speak of a real relaxation of tensions," a Protestant church leader said. Bishop Otto Dibelius sent a pastoral letter to be read in all German Evangelical churches, stating that "a bitterly hard time lies behind the churches in the Soviet Zone. Much distress still exists, but essentially things have changed . . . We cannot but see in this development the answering of many prayers which rose from the parishes."

Mission to Malaya

Plans were completed in mid-June for a United Lutheran missionary task force to enter Malaya where 99.8 per cent of the people are non-Christian. Dr. Paul P. Anspach was named by the Board of Foreign Missions to lead the new venture.

Dr. Anspach is a veteran China missionary, and has been a pastor in Springfield, Ohio, since the China field closed up. He was elected as a staff secretary of the board, with the direction of work in China and Malaya as his present assignment. For at least two years his headquarters will be in the Malayan city of Kuala Lumpur.

When the George Frock family in Springfield, Ohio, heard that their pastor Dr. Anspach, was going to Malaya, they



PAUL P. ANSPACH
First assignment, Malaya

VERNON L. STREMPKE
From refugee service to student ministr

lecided they wanted to go too. They had wanted an opportunity for full-time service in the church. Mr. Frock, assistant superintendent of the Clark County Home in Ohio, qualified as business manager of the Malayan mission.

Two missionaries who stayed in Tsingtao, China, after the Communists came, and who were released after long house-arrest, are among the first group assigned to Malaya. They are the Rev. Douglas Erickson and Miss Clara Sullivan. Several Chinese Lutherans from Hong Kong will begin the Malayan work along with the Americans. First to be assigned is Mr. Daniel Chu, a graduate of Hamma Divinity School, who will soon be ordained to the ministry. Work in Malaya will be partly among the Chinese-speaking population.

Board secretaries elected

New staff secretary of the ULC Board of Education, elected June 16, is the Rev. Vernon L. Strempke, replacing Dr. David Bremer who is now chaplain of Muhlenberg College. Mr. Strempke is a pastor of the American Lutheran Church, and has recently returned from two years in Europe as a director of the Lutheran World Federation Service to Refugees. Formerly he was instructor in sociology at Dana College and Trinity Seminary in Blair, Nebraska. He is 31.

Pastor Dale Click of St. Andrew's Church, San Mateo, California, has accepted a call of the ULC Board of Social Missions as an associate director of evangelism, Secretary C. Franklin Koch announced last week.

Pastor Click is the second West Coast pastor to join the board's evangelism staff this year. The Rev. Lloyd Jacobson of St. James' Church, Portland, Oregon, was recently installed as director of the department.

New variety of deaconess

There are to be two kinds of deaconesses in the United Lutheran Church, it was agreed at the ULC convention last fall. One, following the traditional prac-

LLOYD JACOBSON
Directs United Lutheran evangelism

DALE CLICK
The West Coast sent two

tice, will serve without salary and will have lifetime support guaranteed by the deaconess motherhouse. A sister choosing this plan will wear the official deaconess garb. The other variety will receive a salary from her employing agency, must make her own provision for retirement (except for modest pension) and will not wear the deaconess garb.

Deaconesses now serving according to the traditional plan are free to switch over to the new arrangement. First to decide to try out the plan, it was announced at the Board of Deaconess Work meeting on June 18, is Sister Louise Burroughs, director of the Lankenau Hospital School of Nursing in Philadelphia.

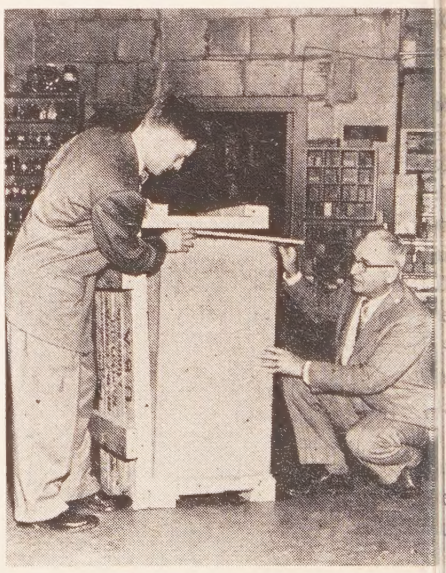
Purpose of the new plan is to attract young women who would like to enter full-time service in the church but haven't been willing to enlist as deaconesses. There are 180 positions now open for deaconess recruits, reported Sister Mildred Winter, the Deaconess Work Board executive secretary. Fewer than 40 young women are now enrolled in the five-year training program.

Augustana wants RSV in service book

It was the Augustana Lutheran Church at its 1951 convention that opened up the question of using the Revised Standard Version of the Bible for the lessons in the new service book being prepared for National Lutheran Council churches. Two months ago the commission which is preparing the book decided not to print any Scripture lessons in the new book, but to publish two small books of lessons —one from the King James Version, the other from the RSV.

That compromise isn't satisfactory, the Augustana Church stated at its convention in mid-June. Delegates instructed their publishing house to provide a service book which contains the weekly lessons and the psalms in the Revised Standard Version. They asked their representatives in the commission to "make every effort to give us a liturgy in contemporary language."

United Lutherans at their 1952 convention also asked the commission to consider using the RSV translation for the Scripture lessons in the new book. But the ULC seems satisfied with the commission's compromise arrangement. The question came up at the convention of one of the largest ULC synods, the Ministerium of Pennsylvania, six weeks ago. The Ministerium voted almost unanimously to approve the commission's decision.



BIG CORNERSTONE

A stone used 800 years ago in building the Trondheim cathedral in Norway was sent to Northfield, Minnesota, recently. It was laid on June 7 as cornerstone of the Boe Memorial Chapel at St. Olaf College. Trondheim's 800th anniversary will be celebrated later this month

Americans are building churches

Through May 31 construction of hurch buildings estimated to cost $170 illion had begun in the United States his year. The total is 15 per cent higher han last year. Parochial school and hurch college building to cost $156 mil-on had also been begun in five months f 1953.

Modern structural form, rather than aditional styles, is the trend in church rchitecture, it was reported at the June eeting of the American Institute of rchitects. Gothic churches are out of lace in 20th century America, New ork City theologian Paul Tillich said ecently. "We are not the same human eings as those who built the original othic churches," said Dr. Tillich. Gothic cannot express what we need to xpress today."

Missionaries released in China

Eight missionaries—all Roman Cath-ic—were released last month in singtao, Chinese port city in Shantung rovince. That is where the only United utheran Church missionary still held in hina, the Rev. Paul Mackensen, has een imprisoned 15 months. There are missionaries still in Tsingtao, includ-g Americans and Germans, the Roman atholics reported.

Among the eight released was Bishop ugustine Olbert, a German. He had en beaten a few times, he admitted, t said he was "pretty well treated."

Twenty missionaries held by Com-unists for seven years in Indo-China ere set free in mid-June. An Australian oman Catholic was released in North orea.

Roman Catholics reported that Chi-se Communists are relaxing in their eatment of missionaries since the Rus-n peace offensive began. The Rev. George Schwaiz, a German, recently set free, said the missionaries are treated with less severity than formerly. The Vatican Radio reported that missionaries are receiving "greater tolerance."

And so forth

Methodists were shocked in mid-June by a survey made in a "typical" Sunday morning congregation of the Minnesota Conference which showed that 25 per cent drink alcoholic beverages. The Methodists, who led the prohibition crusade earlier in the century, need to ask themselves whether they are still a "dry" church, the conference board of temperance advised . . . Fundamentalists use a handful of standardized phrases as a test for orthodox faith, said Dr. Charles B. Templeton, evangelist for the National Council of Churches. Such phrases are: "accepting Jesus Christ as personal Saviour" . . . "the blood of Christ" . . . and "born again." "If I repeat these phrases I am regarded by the fundamentalists as sound. If I don't use these phrases I am regarded as a modernist."

. . . Two airplanes for parish work in western Germany were blessed by the Roman Catholic archbishop, Cardinal Frings. Priests need planes to reach the scattered Catholic population in predominately Protestant areas. Six out of 10 Catholics die without the last rites of the church, it was said, because priests cannot reach them promptly in their last hours . . . A television evangelist has been named by the Board of Home Missions of the Evangelical Lutheran Church. The Rev. Norman L. Hammer will "seek ways and means of showing people by television the love of God and invite the lonely, the frustrated, and the discouraged to find peace through Jesus Christ."

World News Notes

Who pushed Syngman Rhee?

Drawing a truce line across Korea just above the 38th parallel had been agreed on by UN and the Communist negotiators more than a year ago. Syngman Rhee's South Korean representatives accepted the plan.

It was not until the truce seemed about to be signed that Rhee withdrew approval of the boundary agreement. Obvious purpose was to scuttle the peacemaking. The Rhee government, like Chiang Kai-shek's Nationalist Chinese in Formosa, hopes to involve the United States in an all-out Asian war. They think this is the only way to restore their complete control in Korea and China.

Rhee and Chiang have ardent friends in America who encouraged them in their hopes. These Americans believe military action would topple the Communist power and roll it back to the Russian borders. Rhee's friends evidently led him to believe that a strong stand against signing a Korean truce would be supported by influential Americans, including military and governmental leaders.

If truce negotiations are finally upset, these Americans will make themselves known by their appeals for enlarging the Asian war to win North Korea from the Communists and attack the China coast.

No king in Egypt

Most of the time since history began the Egyptians had a king, although some kings were shadowy puppets under Roman, Turkish, or British authority. In the old days the Egyptians believed their king was a god, entrusted with earthly power by all the gods of heaven.

On June 18 the kingship had come to an end in Egypt. The infant son of Farouk and Narriman lost his title when Major General Mohammed Naguib proclaimed himself president of the new republic.

After things settle down, the president announced, a new constitution will be drafted, and Egypt will decide whether it wants a presidential or parliamentary system. Rule by the army will be replaced by free elections.

Gap in the American population

The U.S. birthrate had been low in the 30s, rose gently in the early 40s, and zoomed to new heights since 1945. Result is that the number of Americans who are under 5 years old increased 6 per cent from April 1, 1950, to July 1, 1952. Those 5 to 9 years old increased 13.6 per cent, and those from 10 to 14 increased 5.8 per cent.

Church schools and church membership are reflecting the onrushing tidal wave of youth. Numbers confirmed in United Lutheran churches (usually at age 14) will soon begin to leap upward. College enrollments will increase dramatically in three or four years.

But from age 15 to 30, Americans are becoming scarcer. Particularly in the 20 to 24-year-old group there is a deficit (7.7 per cent below the 1950 number). An increasing proportion of these young adults are marrying, and at earlier ages.

For a decade there will be a shortage of young unmarried adults, which means a serious problem in recruiting nurses, school teachers. The ULC Board of Deaconess Work will comb the country for deaconess recruits, and won't find many. Roman Catholic sisterhoods are experiencing the same difficulty in securing candidates.

EISENHOWER AND MCCARTHY are on opposite sides of the fence as to what constitutes true Americanism. The president's advice to Dartmouth seniors not "join the book-burners" put him on record as opposing the trend toward suppression of ideas.

Many who voted for Eisenhower have been disturbed by the apparent ease with which he accepted the Wisconsin senator a political partner. The Dartmouth declaration, long overdue, helped to restore confidence in Eisenhower's integrity and political courage.

Liberty of thought

Although the president did not mention McCarthy by name, it was obvious that he had in mind the latter's drive to purge U.S. libraries overseas. In McCarthy's vocabulary, a Communist is not one who carries a membership card, but anyone who "follows the Communist line." This category can be stretched at will to include people who believe in racial equality, people who join organized peace movements, or people who object to McCarthy's principle of guilt-by-innuendo instead of guilt-by-evidence. The State Department seems to have almost pathological fear of being the target of one of McCarthy's tirades. Under his prodding, the International Information Service has withdrawn hundreds books from its shelves. Secretary Dulles reluctantly admitted that 11 books had actually been burned in Sydney and Singapore, although "against orders."

Eisenhower cut through this fog of hysteria with his challenge of the book-burning philosophy. "Don't think you are going to conceal thoughts by concealing evidence that they ever existed," he told the Dartmouth graduates. "Don't be afraid to go into the library and read every book, so long as it does not offend our own ideas of decency—that should be the only censorship."

"How will we defeat communism unless we know what it is, and why it has such an appeal for men? . . . Even if their thinking and ideas are contrary to ours, their right to say them, their right to record them, and their right to have them in places where they are accessible to others is unquestioned, or it is not America."

It took courage to say that, even for a man as secure in his position as the president. But it was very much needed. European statesmen were beginning to label Eisenhower as lacking in leadership, and to look on McCarthy as the real power in American politics. The Dartmouth incident will make a subtle difference in Eisenhower's stature at the Bermuda conference.

The president faces a tough dilemma. He conceives of his administration as a team. He does not intend to do any unnecessary scrapping with Congress, feeling that more progress can be achieved by compromise than by opposition.

But this co-operative approach, if carried too far, could result in sapping the vitality of the president's leadership. He needs to remember that each of the senators and congressmen is chosen by a small segment of the population, while he is elected by the people of the United States. Affirmative leadership from the White House is needed to keep clear the central American ideals. People are applauding Eisenhower's "declaration of independence" and will look for more to follow. —ROBERT E. VAN DEUSEN

With Liberty and Justice for All

By JOYCE VERNON DRAKE

Mixed emotions were felt by the candidates for citizenship as they sought to gain the promise of freedom under God

FOR TWENTY-SIX PEOPLE of foreign birth this was a climactic day. It was the day they would be examined before the judge—the day they would make formal petition for citizenship in the United States of America.

The courtroom was crowded. People stood along the walls at the rear and sides of the room. But the usual spirit of careless curiosity-seekers and gum-chewing thrill-hunters was missing. Instead, there was a respectful, hushed tone and whispered conversations.

The years to today had been, for most of the candidates, times of uncertainty and struggle. Some in the group had a minimum of education. Others were teachers or doctors. But all were leveled by their yearning for citizenship.

Few candidates were alone. Most were centers of a close circle—parents, brothers and sisters, husband or wife, and cheerful encouraging friends. The candidates themselves were nervous and tense.

"HOW DOES the Preamble to the Constitution begin?" whispered a young French wife to her American husband.

He laughed quietly. "You know that better than I."

"Oh, yes, yes," she answered. "But I think I am becoming what is called the nervous wreck!" The little play of humor heartened them as they waited.

Across the aisle a teacher of citizenship and American government sat among her pupils. They were from the night classes of the public school. The teache had guided their progress from the firs lesson. Two clergymen nodded pleas antly and confidently to all, ready to we come the new citizens. A committe from a service club of the communit waited for their turn to present a frame copy of the Declaration of Independenc and a flag to each successful candidat

Every aspect of life was represente in this courtroom — the family, th church, the school, the community, th state. Even the nations — German Italy, Arabia, Mexico, Sweden, the Bri ish Empire, France — all waiting to b blended into the great hope — Americ

MANY STORIES WERE HERE. Could on choose two or three, perhaps, and sa they were typical?

Mrs. Genoni was surrounded by sta wart sons and daughters. Her gray brai were wound smoothly around her hea She spoke broken and strongly accente English.

"Mrs. Genoni," said the examine when she took the witness stand. "Yc have been in this country since 190 Have you never before wanted to b come a citizen?"

Mrs. Genoni folded her handkerchi precisely in her lap. "Oh, yes," she sa serenely, "many years."

"Then why," persisted the examine "have you not petitioned for citizensh before?"

"No time," Mrs. Genoni smiled in friendly way. "Always I am busy raisin

even Americans." She pointed proudly o the row of sons and daughters.

In the examination which followed, Mrs. Genoni answered painstakingly and correctly every question.

"How many hours did you go to citzenship school?" was the final question. Mrs. Genoni glanced affectionately at the eacher. "Two hundred hours. With God's help."

Many eyes were wet as the judge said, "Petition granted."

HALFWAY BACK in the courtroom sat Peter, with Janet, his young wife. Beside them were Janet's parents. Their position and background were obvious rom their appearance, and the pride displayed in their new son-in-law was lovng and genuine. Peter, a young Christian Arab, was a native of Baghdad, with dark hair, brooding eyes, fair skin. His ulture was apparent by his manner, his perfect English and the ease with which he conversed with other candidates in several different languages. Janet was slim, golden haired, beautiful—as casual as the twentieth century, as American and free as 1776.

Peter and Janet had married and had established a charming home with all the finest traditions from the East and West. Peter had come to America alone, breaking the custom of generations of forebears when he left the family roof-tree. But now, in a few minutes, he would be a citizen of these United States, sharing equally every right and privilege that was possessed by Janet, the daughter of generations of American patriots.

CAPTAIN AZELA, a Philippine-American citizen and army officer, brought his two children, Sylvester and Merinda, eleven and nine years of age, to sponsor their citizenship. The children were born in the dark days of conflict and suffering. Birth certificates and records had been lost. As the two sat in the witness chair with their father standing behind them, the judge asked the father if the children were not too young to comprehend the oath.

Sylvester looked entreatingly at the judge. "No, sir. We know."

Captain Azela, dignified in his uniform, stooped quickly and whispered in Sylvester's ear. Sylvester gulped and added politely, "Your Honor."

The father affirmed Sylvester's statement: "My children understand the oath, if it pleases Your Honor."

After the ceremony of allegiance later in the day, Sylvester and Merinda, carrying their new American flags, left the courtroom with their parents—a united American family.

THE EXAMINATIONS LASTED several hours. The appearance of each candi-

date in the witness-chair was a poignant drama. The judge gave a sympathetic hearing to all. Sometimes his lips moved in involuntary assistance as someone struggled for the right word. He knew the problems of everyone appearing before him, for his own father originally came from Denmark and his mother from Portugal.

When the oath of allegiance was taken by the candidates, following phrase-by-phrase the solemn words read by the court clerk, the tears streamed down the faces of men and women. And as the new citizens spoke the fateful words, surely, the citizens present who were of American birth, must have pledged themselves humbly anew, in their own hearts, at least.

There was a babel of rejoicing when the ceremonies were over. Laughter tears, congratulations for Mrs. Genoni Sylvester, Merinda, Peter, Hans, Im manuel, Ann-Marie, and the others.

PETER, JANET and their parents drov home slowly, thoughtfully. Peter, Amer ican citizen, carried his copy of the Dec laration of Independence. Although h was familiar with every line, again an again he read some great phrase: "W know these truths to be self-evident, tha all men are created equal; that they ar endowed by their Creator with certai inalienable rights, that among these ar life, liberty, and the pursuit of happiness . . . "With a firm reliance on the protec tion of Divine Providence, we mutuall pledge to each other our lives, our for tunes and our sacred honour."

His Hobby Is Collecting "Luther"

By ALBERT P. STAUDERMAN

World's largest collection of Luther coins and medal has been gathered in 36 years by Dr. Otto L. Schreibe

EVERY LUTHERAN pastor received in 1917 a medal commemorating the 400th anniversary of the Reformation. On the front it bore a likeness of Luther. The reverse side represented the nailing of the 95 Theses to the Wittenberg church door. The medal was issued by the committee representing the church bodies now included in the National Lutheran Council.

Most pastors probably put the medals into a desk drawer or in some other safe place, although one absent-mindedly dropped his into the offering plate at a synod convention service! But a young pastor in Jersey City began to wonde if the 1917 medals were the only one issued in commemoration of events i the life of Martin Luther.

CURIOSITY LED Dr. Otto L. Schreibe then as now pastor of Calvary Churc in the New Jersey city, to inquire abou Luther medals at some coin stores i nearby New York. The pastor kne some of the ropes of coin collecting— numismatics, as it is formally called— since he had previously collected hal dollars and some commemorative coin and medals.

Dr. Schreiber's search rapidly enulfed him in a task that is not yet comlete. He found in New York some old uther medals from the 16th and 17th enturies. Each new discovery revealed nore clearly how wide the field actually vas, and how little ploughed. Through Jew York agents he made contact with amous coin establishments in Germany nd elsewhere.

The result of Dr. Schreiber's 36-year uest may now be seen at the Lutheran heological Seminary in Philadelphia, to hich he recently presented his collecon of more than 650 Luther coins and edals. It is generally regarded as the ost extensive and valuable collection f its kind in America, and probably in e world.

Acquiring the collection involved ountless visits to dealers, much corespondence with agents in all parts of e world, an extensive study of the hole field of medallic art and careful taloging. The 44-page catalog which escribes the collection in detail is hailed dealers as the best listing of Luther aterial in the world. Copies may be rchased from the Philadelphia Semiry library for 25 cents, although one ew York dealer lists the catalog in his dvertising at $3.50!

Oldest medal in the Schreiber collecon is a bronze coin issued in Germany out 1532. It bears a bust of Luther the front and Luther's coat-of-arms the reverse side. The latest are the edals issued in Germany last year in nnection with the Lutheran World ederation Assembly at Hannover. East ne medallions were made in Meissen rcelain. The West Zone medal is in mposition bronze, with a head of Luer on the obverse side, but bearing no scription.

PART OF DR. SCHREIBER'S COLLECTION
Curiosity added up to 650

MOST UNUSUAL is a silver "box taler," issued in the 18th century probably in commemoration of the anniversary of the Augsburg Confession. Only four specimens of this medal, mostly hand-made, are known to exist. It's a sort of locket, with the medal showing Emperor Charles V on the obverse and King Gustavus Adolphus of Sweden on the reverse. The inside contains 24 illustrations of the Protestant scenes painted by Abraham Reinhart.

Among the most valuable pieces in the collection is a gold medal of Saxony fashioned by Christian Maler and issued in 1617. The obverse shows Elector Frederick the Wise and Luther standing beside a table, while the reverse side has a picture of a smelting furnace and the words "As Moses led the children of Israel away from the oppressive burdens

of Egypt, so Luther led us out of the darkness of popery."

The total number of Luther medals in existence is about 750, Dr. Schreiber estimates. No complete list is available, and his own catalog is the most accurate ever issued.

"LUTHER MEDALS buy and sell readily," Dr. Schreiber asserts. "There are many collectors who are always looking for them, but some are so rare that only a few copies are in existence. A prominent New York dealer told me that if he puts on his counter medals dealing with Napoleon, Queen Victoria, and Luther, the Luther medals are always sold first. I believe this interest in Luther exists because his work was popular, constructive and lasting."

The cost of the medals varies greatly. Some in Dr. Schreiber's collection cost more than $100. Others are still circulating in such large numbers that they can be purchased for a few cents.

Second largest collection in the United States belongs to Concordia Seminary, St. Louis, but it is less than half the size of the Schreiber collection. S. Frederick Telleen of New York, treasurer of the National Lutheran Council, is making a collection for the Church House and has about 120 specimens at present. This is probably the third largest American collection. The New York Numismatic Society has about 90 Luther medals in its possession.

Some of the medals contain chronograms or anagrams. Some are coins, once in actual use—groschen, ducats o talers. Most recent coins were issued i Germany in 1933—a two-mark piec made at the Munich mint and a five mark piece made at Berlin. Material from which medals have been struc include gold, silver, iron, bronze, copper brass, nickel, lead, tin, zinc, aluminum pewter, porcelain and alabaster.

DISPLAY OF THE MEDALS has arouse wide attention among numismatists an others. A Roman Catholic priest was a interested visitor to Dr. Schreiber's hom to inspect the collection and suggeste that because of its value, it should b sent to colleges and universities for dis play. Agents and dealers, in Americ and overseas, have shown great regar for the collection and have made fre quent offers for it.

Collector Schreiber's first pastorat was in Lynchburg, Virginia. He came t Calvary Church, Jersey City, just befor World War I and it was here that h interest in "collecting Luther" bega Later he served on the faculty of Har wick College for about 20 years, return ing to his previous pastorate in Jerse City about six years ago.

In presenting his fabulous collectio to Mt. Airy Seminary as a memorial t his wife, Myra Dickinson Schreiber, D Schreiber expressed the hope that "whe the great day dawns that all sections o the Lutheran church in America sha unite, the event will be celebrated b issuing jointly a medal or series o medals."

THE HOME is the most vital agency for Christian teaching, and parents are the most effective teachers. We would not have it otherwise, although it places a tremendous responsibility upon us.
—DONALD M. MAYNARD in *Your Home Can Be Christian* (Abingdon)

Cornerstone in Colombia

by STEWART W. HERMAN

Two Lutheran pastors established strong congregations of refugees despite difficulties in South American land

WHEN WE THINK of certain countries, we very often see them personified as composite and fictitious individuals. Sometimes these national prototypes are figments of our own private imaginations, sometimes they are handed to us "ready-made" by cartoonists. Great Britain, for example, is traditionally John Bull, France is the classical Marie, to whom changing fashion means nothing, and the United States is the lanky and unlikely Uncle Sam. South American countries have not yet emerged clearly as "types" in the language of the international cartoonist, but it would be a mistake to think that they are not as different from each other as John Bull from Uncle Sam.

The casual tourist, in thinking of Brazil, might be remembering Rio de Janeiro at carnival time. Thus, his recollection conjures up the figure of a lively dancer doing the *Carioca,* which is a wild dance named for the busy traffic center where all the streetcars come and go. Argentina is still linked with the remarkable placard-personality of Eva Peron. Bolivia, on the other hand, is more likely to be visualized as a solemn, square-faced Indian girl with a white straw hat set squarely on her head.

IN THIS PARADE of types Colombia would best be represented as a proud and beautiful senorita possessing an unusual degree of white-skinned, dark-eyed dignity and carrying herself with an air of aristocratic distinction. She outdoes even our pre-Jamestown tradition by boasting the first permanent European settlement in the new world, less than 20 years after Columbus' great discovery. She was named for him. Her great capital was founded almost 100 years before the Pilgrims landed on Plymouth Rock. For generations she was a favorite daughter of imperial Spain and of Catholic Rome.

But that was not the end of her glory. Shortly after the American Revolution she stood in the forefront of the fight for freedom in South America under Simon Bolivar, a man of Washingtonian stature. And until recently she was noted as having one of the most stable and progressive governments in Latin America. Moreover, she set the twentieth-century pace by establishing the first commercial airline in the Americas, now known as Avianca. Even today—in the midst of benighted discord—the spirit of the nation must be measured by the fact that no other South American country enlisted so heavily in the Korean war.

WHILE COLOMBIA FIGHTS in Korea, internal strife between the Conservatives and Liberals ravages her own provinces! Except for the burning of Bogota in 1948, this smoldering struggle has been confined almost entirely to the country districts which the average visitor rarely sees. For Colombia is most easily visited in a hop, skip, and jump by airplane. The trip between the capital, Bogota, and

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. Herman is executive secretary of the committee on Latin America of the Lutheran World Federation.

REV. HERMANN MUELLER

REV. AKE KASTLUND

the chief port, Barranquilla, for example, is made either in two and one-half *hours* by plane or in six *days* by river steamer and train. This is a measure, too, of the contrast between the pleasant, modern cities and the vast hinterland.

It was to help educate the people and develop the country that the first Protestant missions were encouraged to come to Colombia nearly a hundred years ago. Their progress has never been startling, but they planted schools and gained a devoted—if small—following of Colombians whose faith has been terribly tried in the last few years.

Today most of these Protestants have been hounded out of the country districts by fanatical priests and overzealous police who make wild accusations of banditry, communism, and treason. Hundreds of families, having lost everything they possess, are refugees in their own homeland. Along with the members of the proscribed Liberal Party, they have crept quietly into the corners of the larger cities. It is too early to estimate how much the situation will be change as a result of the revolution which ups the Gomez government in mid-June.

There are many Colombians who d plore these outbreaks of rabid persec tion. The last Papal Nuncio private expressed his disapproval but neither th church nor the state has taken serio steps to stop it. It is this which is ha to understand, even after it is admitte that there are some missions which, i responsibly, have gone out of their wa to antagonize and provoke the Cathol church. Some of the Roman bisho have encouraged the outrages and the are other churchmen—both inside an outside the country—who deliberate close their eyes to what is happening.

A RECENT BULLETIN published by th Evangelical Confederation of Colomb lists 27 "incidents" in a two-month perio at the beginning of this year. The range from simple molestation of wo ship services and the confiscation of r ligious literature to third-degree examin tions and brutal beatings. The extent

ıe enlightenment of some of the per-
ons involved may be judged from the
ıarges of one mayor who accused two
iissionaries of being Communists and
ent on to say that Russia was dom-
ıated by the Protestant church and that
ny Catholic entering Russia would be
illed!

Any sort of public Christian witness
y non-Catholics becomes difficult, even
angerous, under such circumstances. It
all the more amazing therefore that
ıch remarkable progress has been made
ı bringing European Lutherans together
ı a vital fellowship of faith which now
umbers established congregations in five
ties. The purpose of this fellowship,
nder the auspices of the Lutheran World
ederation, is not to convert Catholics
ut to preserve the evangelical faith of
utheran residents and immigrants.

Within the short space of one year the
utheran congregation of San Mateo in
ogota has grown to almost 1,000 mem-
ers, 200 of whom worship together in
ıe Swedish language, the other 800 in
erman. In this latter group are people
f 16 nationalities. They have just
dopted a constitution of their own and
re already on the threshold of self-sup-
ort. Smaller groups are gathered at
ther centers such as Cali (San Martin
ongregation), Medellin (San Marcos),
asto (San Michel), and Barranquilla
San Lucas), which is only a few months
ld. All are contributing to the expenses
f flying parsons who minister to them.

Incredible as it may seem, this ex-
nsive work is the result of the labors of
nly two pastors, one of whom will now
e called upon to conduct occasional
rvices in neighboring Ecuador, too.
astor Hermann Mueller, born in Ger-
ıany but belonging to the Evangelical
utheran Church in America, began the
ork in Cali under the auspices of the LWF Service to Refugees program. Following a recent study trip to Germany and the United States, he has settled down in Cali with his wife and child to be pastor of all western Colombia . . . and Ecuador! He is a young, good-humored, vigorous man who has the additional advantage of being able to carry out a youth program in Spanish.

The recent upsurge of congregational growth and activity in Bogota and elsewhere is due largely to the energetic impact of Pastor Ake Kastlund who was sent to Colombia from Sweden. Although still a young man, he is a veteran both in the pastorate of his home church and in the international activity of world Lutheranism.

WHAT OF THE FUTURE? Especially in Colombia? It is estimated that four-fifths of the Lutheran constituency are already reached by the activity of our two pastors. Probably only about 500 more remain to be reached. What then?

Well, for one thing, most of these families are in Colombia to stay and they will grow from generation to generation. For another thing, the government may once more—at some future date—open its doors to immigrants from Europe. Moreover, there is a small but devoted group of Colombian nationals who are Lutheran as a result of the ministry of an Evangelical Lutheran mission in the pre-persecution years. Even today this group is building the first Lutheran church in Bogota.

The main thing is that here the cornerstone of a new national church can be laid. Faith—as small as a mustard seed —has been replanted. The whole Lutheran World Federation with its 50 million members cannot guarantee the growth of that tree—but God can. Especially if it is watered with our prayers.

Hero Without Medals

By FRED B. BARTON

While war was destroying lives and property in China Jim helped to save a Lutheran missionary from death

JIM WILKINSON'S military career probably wasn't unique. He saved a life, but not in battle—and they don't issue hero medals for bringing a woman missionary back from the brink of death when everyone but God and yourself is convinced rescue efforts are hopeless!

But James R. Wilkinson manages to give a good account of himself in any situation. Drop him on a desert island, and he'd have safety and comfort in short order, like Robinson Crusoe. Put him with a bunch of disgruntled and homesick troops and Jim will manage to keep busy—and happy. Give him a job, and he'll make a success of it.

I FIRST MET JIM in Kunming, China, in the spring of 1944. I was a war correspondent. He was first sergeant of the headquarters company of the Service of Supply.

No tourist visited Kunming in prewar days. It was far inland and there was slight reason for going there. But by the vagaries of war, American forces decided to establish Kunming as the China end of the chain of airplanes "flying the Hump." The Hump was a ridge of the Himalayan mountains. Everything the troops wore, ate, used for tools or weapons, or kept house with was flown over the Hump.

S.O.S. was a busy place. And Jim's job was to keep records straight, handle the daily affairs of the detachment in his charge, and carry out the instructions of the "brass."

Everything the army required Jim to do was performed faithfully and without complaint. That left the first sergeant free to spend a considerable amount of time on extra activities.

Some men employed their leisure in drinking or going to the dogs. Some spent endless hours writing homesick letters to wives or mothers, complaining about how forlorn China was and how unhappy they were. Some spent time studying correspondence courses, in organizing sightseeing trips to the countless temples.

Jim Wilkinson made use of his leisure to help along his friends in the Lutheran church.

HE DISCOVERED a little band of women missionaries, some from Germany, the others from Switzerland and Poland. They operated a small hospital in downtown Kunming—half a dozen miles from the U.S. Army base.

It wasn't much of a hospital. Several times the missionaries had had to change their place of shelter, due to fire and the other vicissitudes of war. Yet they had managed to keep together a dentist's drill and a slim arsenal of surgical tools. They couldn't remove an appendix but they could lance a boil, or remove a bad tooth or bathe an infected eye. And, as must be in this world of harsh realities, they could help bring new babies into the world.

I had known Jim several weeks before he asked me to spend an evening with

im. He had a jeep for the evening and ve would, he assured me, pick up supper n the way.

We started from the base and presently wung into the main road to downtown Kunming. On both sides of the road were Chinese coolies bearing their inredible burdens, usually balanced on a ight pole supported by both shoulders.

Our one stop downtown was the tiny utheran mission headquarters. Here I net the sisters. We sat down briefly, and noted the hard-worked piano and the lentist's equipment. Then we climbed nto the jeep, three sisters and Jim and I, nd headed for open country.

Our destination was a kindergarten, t a country mission. Here we ate while wo-score blind Chinese orphan girls sang American hymns to us. If you have never been serenaded by eager children, earnstly and gayly singing your favorite ymns, you don't know what music can lo for you. And you marvel again at the God-given inspiration of our hymnvriters who gave us words and music that an withstand being sung off-key, and by nmature voices, and still sound sweet.

The supper was pretty good. Wilkinon had managed to bring along a can r two of something American, which dds substance to almost any meal in a oreign country. We had tea, and whatver was cooked was acceptable if, ineed, no banquet. Here was thrifty living ut everything was clean. Here was love. nd the top sergeant, brushing aside the eference which was rightfully his for aving brought these missionaries toether for another weekly supper, took is place at the table and helped the onversation.

We drove back in the pleasant starght, and that was the close of that indent. Nothing tremendous had hap-

Lutheran Sisters in Wartime China
Sergeant Jim discovered them

pened. There was no personage of great weight to give the evening news-value. As a war correspondent I had nothing to write home about.

Jim Wilkinson stayed on in China while I moved on to other fields. So although we kept in touch by mail it was after-the-war when I encountered him again in Louisville, Kentucky.

I saw him there again last month. "Yes, Fred, I'm still managing that dry cleaning store, *but it's the second most important store in the chain,*" he said happily.

He told me, on questioning, some more of his experiences with the Lutheran sisters in China. "The big event, no doubt, was my saving a missionary's life,"

he replied with a straightforwardness proper among friends.

"She had been failing steadily, and her pulse was so weak you couldn't even feel it. The American doctors back at the base told me that, from my account of the woman's symptoms, she couldn't possibly recover.

"SHE WAS a hundred miles away, in the interior, when word came to the sisters in Kunming by Chinese telegraph please to do something. They came to me for help and I went at once to an American doctor friend and consulted him, explaining the symptoms as I had gotten them. He gave me no hope and said it would be very foolish to make the trip, but would give me blood plasma and a few supplies if I cared to try it.

"I acquired a jeep and immediately drove into town to pick up the two sisters at the tiny mission there (it was 10 o'clock on a Saturday night). Sister Karoline Steinhoff, Sister Kunigunde Brunner and I set out for a mission station about 60 miles away, arriving about one in the morning. Beyond this litt village few cars ever ventured so we wer advised to wait for daylight to continu our journey.

"We arrived at the village of Osha about 11 the next morning—Sunday. was a village where no motorcar of an kind had ever been. We went directly t the mission and to work. Sister Louis Topher lay in a near coma upstairs in tiny darkened room with what appeare to be typhus. She had been ill severa days and was now very grave.

"I hooked a bottle of plasma over door, found the big vein in her arm an inserted the needle. I held her thin whit hand and prayed while the life-givin fluid seeped slowly into her body. I two hours I did the same thing again— in the other arm this time because th vein had collapsed in the right arm. Eve so. I had great difficulty in inserting th needle. After a few minutes Siste Louise stirred, opened her eyes an smiled faintly. There was a tiny flus of color in her cheek and a look of relie

BLIND CHINESE ORPHAN WITH SISTER ANNA
Earnestly and gaily they sang their favorite hymns

nd thankfulness on her haggard face. he was 27.

"Several days passed without word but hen it did come through it was good. ister Louise had rallied and was im-roving. A year later we met again and ne actually thanked 'me' for saving her fe, as though I had something to do ith it. I had only been part of a niracle."

They called him "Doctor" Wilkinson fter that, and he rather liked it.

His influence and good works went ven further. In Kunming and later in nning where his outfit set up a base he et up a "kitty," and every payday the Is would toss in a few coins or bills. ometimes the money was "CN"—hinese National money—of very little alue; sometimes it was "gold," meaning merican dollar bills. Some fellows do-ated a bar of soap, a tube of toothpaste r similar article which, to a shut-in mis-onary, meant a world of comfort.

In return Jim distributed little dolls, ade by one of the blind girls, and silks nd embroideries and linens made of rass. These he sold, to be sent home s souvenirs, and the money in turn was assed on to the missionaries.

"Seemingly these sisters were throwing eir lives away on a worthless and un-ppreciative people," Jim wrote me the ther day. "But we know better because e have seen for ourselves what they ccomplished."

Jim Wilkinson's own life story is no ss interesting than the ways he finds inject his personal religion into his ork, whether that work be in distant artime China or hometown busy Louis-ille.

He could feel embittered and sour, or he was shut off from some of his life mbitions. He never went to college. He encountered other setbacks.

He and a boyhood friend named Sam set out to become ministers together. Jim's family was acquiescent and not surprised: the boy had always been of a religious turn of mind. But Father Wilkinson died inopportunely, and in the spring of 1933 Jim found himself the "head" of a family. He tells you simply: "I couldn't go away and leave my mother with two sisters, one adopted, and a brother to take care of. Her life had been rough enough already."

So he talked Sam into going ahead alone. Sam went to Wittenberg, received his A.B. and then his Bachelor of Divinity degree, and after being ordained took a church in a small Ohio town. After the war he was given a call to come back home to Louisville.

"Since that time we have been back together, and though we probably haven't set the world on fire, we haven't done badly, either," Jim wrote me in a gay moment. One of his charms is that, with all his sincerity and earnestness, this young man has a vast zest for living.

In a small mission church of the Kentucky-Tennessee Synod, chartered five years ago, James R. Wilkinson and his wife Dot are charter members. Jim is Sunday school superintendent and leader of the adult class, which includes both men and women, and was one of the first councilmen.

So there you have an ex-GI. He didn't kill any enemy troops. He didn't set fire to any foreign cities. He can't wear a hero medal, for ribbons are not awarded for saving the life of a humble foreign missionary. He won't wake up some morning to find his name in Who's Who. But wherever work is to be done, he works efficiently and cheerfully, and with God in his heart.

Except Ye See Signs and Wonders

By VIOLA L. SCOTT

When he saw how faith helped his wife, John found the door that led to a wonderful new way of life

JOHN'S ELDEST SON, Paul, stood tall, straight, and handsome in his new cassock and surplice. Other young men were being consecrated as catechists today, but John had eyes only for his own boy. The lad has chosen "the better way" very early in life, he reflected, not like his father who had wavered, and fallen, and been brought back to God only by a miracle.

As if his wife guessed at his thoughts, Esther turned to smile at her husband. In the dim church she slipped her fingers into his hand.

"We are blessed today," she whispered. "Our son is to become a man of God, like his father."

John smiled at her. She was his "miracle," and in gazing at her, he remembered.

JOHN, A LITTLE unsteady on his feet, turned to wave farewell to his comrades of the afternoon. One of them called back a remark which made John smirk. He thought to himself that it was lucky for Ali there was no officer around to hear him, or Ali would spend another night in jail for his indecent language.

The place seemed very quiet, John thought as he went toward his house. No kids playing in the yard. Where was everyone? He reached the little wood and thatch hut and went in.

In the dim light of late afternoon he saw his mother get up from a corner of the room. In her bare feet she padded noiselessly across the rough wood floor. Her long cotton skirt, once bright with color but now faded and drab, almost dragged on the floor. Beneath the neatly folded and tied kerchief covering her head, her thin black face was tense and worried.

"Esther is very sick. You get the doctor," she said.

With a grimy hand John rubbed his tousled head. It was beginning to ache a little from running about in the hot sun during the cricket game, and from the rum he had shared with his companions.

"She can't be sick," he said crossly. "When I left she was doing the washing." Maybe the long walk to church later had been a little too much for her.

WOMEN WERE A NUISANCE to a fellow, thought John. Here he was, hot and tired after a Sunday of sporting, and instead of letting him rest, this old woman wanted him to run all over the countryside looking for a doctor. She knew well enough the doctors didn't want to be bothered at this hour of the day, especially on Sunday.

John's mother grabbed him angrily by the arm and pushed him roughly across the little room toward the bed where his wife lay.

"Look for yourself," she said, "and tell me she's not already dying."

John looked and was instantly sober

Mrs. W. J. E. Scott is the wife of a ULCA missionary serving in British Guiana.

Esther was moaning and writhing on the hard wood bed, tossing her head in which the eyes rolled unseeing. He saw there was no time to lose. Frightened, he ran from the house, through the kitchen garden whose overgrown weeds were accusing reminders of his neglect, and along the canal toward the main road.

Sweat streamed down his body, cutting deep gullies in the thick red dust on his face and neck, but he ran until he saw the white sign with its black letters "G.M.O." He prayed the government doctor would be in.

The compound was very quiet, but John pounded on the closed door until a black-faced maid thrust her head out of an upper window to shout at him.

"STOP YOUR HOLLERIN' MAN. You want fo' t' wake up de worl'? Effen you want de doctor, she not here."

John leaned against the door, struggling for breath.

She lies, he thought. The doctor's just napping.

"My wife is dying," he cried. "Tell the doctor he must come at once."

"She not hyere," the Negro girl insisted. "Go 'way or I'll have de gyardner puff an' butt yo' fo' fair. Go 'long now fo' I knock yeh."

John shouted back, and called her a vile name, but he went. It would do no good to argue.

There was another government doctor further on, and John ran in that direction, slowing his pace now and then as he sought for breath. He wished he had his bicycle. He had had to sell it last week to pay a fine for disorderly conduct in the rum shop.

Night was already thick and black when John returned home. His steps dragged from weariness, but a white hot anger blazed within him. He had gone to three doctors, and none of them would come with him. The second one had been too drunk, and the third one said he might come later after his Sunday guests had gone.

HE STUMBLED into the little hut, and stood leaning against the door frame. He could hear Esther still moaning. His mother came within the dim light of the lamp, and John saw his elder brother Neville was with her. John looked at his mother in mute questioning. She shook her head, and rubbed her tear-streaked face on the arm of her white cotton blouse.

"No better," she whispered. "I sent for the priest but he can't come until morning."

"That will be too late," Neville said angrily. "I'm going to get *my* pastor. He'll come."

"It's starting to rain," his mother said dully. "He won't come."

There was hopeless grief in her voice. John approached his wife's bed on tiptoe. He was afraid. More afraid than he had ever been in all his careless, reckless life. He was persuaded some horrible demon had entered Esther to make her writhe and twist this way. He knelt on the floor. With stiff lips he began to repeat the Lord's Prayer. In his fright he could think of nothing else to do. He finished the prayer, and started over again. Over and over he prayed it. His body swayed a little in rhythm as he repeated the same words, 10 times, 20 times. He forgot how many times.

THE RAIN had begun in earnest, and now it pounded on the tin roof in a deafening roar. John thought vaguely that his brother was off on a wild goose chase. If three doctors would not come in the broad light of day, why should a

minister come through mud and flood in the raging black storminess of night, and for a woman he did not know? And if he came, what could he do?

John stumbled to his feet in an almost hypnotic stupor when he heard his brother's voice outside the house. Neville came in, closely followed by a short, stocky, bald-headed man. John looked at the stranger in astonishment. The man must be insane, he thought, going out in the rain without a covering for his head. Everyone knows the head must always be protected when you go outside. John marveled that one so old as this man had survived such foolishness.

As the pastor came toward the bed, John stepped aside. His glance met the calm, bright eyes of the stranger, and John felt comforted. The man did not speak, but went straight to Esther. Leaning over the bed, he took her hand in his.

"Don't try to talk," he said, and his voice was like a muted bell. "Just nod your head in answer to my questions."

John edged closer so he could see his wife. She was still twitching and trembling, but her eyes were open and awake.

"Do you want Communion?"

Esther nodded yes. The minister drew a little book from his coat pocket and began to read. Then he prayed. John had never heard such a prayer. He did not know one could talk to Jesus like that. This man prayed as if he thought God was listening, right this moment, and right here in this room. John crept closer until he could have touched the minister's coat, if he dared.

The minister was speaking to Esther again, and John leaned forward to hear.

"Do you believe in the Lord Jesus Christ?" he asked.

Esther nodded eagerly. Three times he asked her, and three times she shook her head yes. Still the minister hesitated while Esther eyed the bread and wine his hands with great longing. John w stupefied. What was there in this bre and wine which made his dying wife ha rise from her bed to receive it? Yea ago, when he was a choir boy, he ha often "taken communion," but it w just a form. Something one did becau the priest said he should.

John could not bear to see the longin in his wife's eyes. He wished the mi ister would hurry and give this bre and wine to her. He heard the past say that she must really believe, or would do her no good to accept th which he offered to her. Esther stretche out her hand pleadingly.

"I believe." The words came fro her with a great effort. She was alreac very weak. John heard her cough pai fully, and a queer, rattling noise in h throat made his heart throb with fea She began to twist and writhe agai John drew back into the shadows. Pe haps this demon would not see him hu dled here in the darkness.

The room grew very quiet. The rai stopped suddenly, and Esther lay ve still. She no longer twitched, and Joh knew with despair that the demon ha won. Esther was dying. He edged car fully along the wall until he reached th door to the back room where the chi dren slept. Like a shadow he slippe inside, and quietly lay down on a sleepin mat next to his eldest son.

He wept silently in bitter grief an loneliness. How useless to wish now th he had been kinder to Esther; that h had stayed at home with his family i stead of sporting about the countrysid with evil companions. How useless t wish now that he had kept his youthfu promise to serve God.

IT WAS ALMOST NOON when John rolled over on his back and awakened. Through the open window he could see blue sky, and palms waving gently in the sunlight. He heard the loud, coarse cries of a flock of parrots as they flew by overhead. He stumbled to his feet. The deep silence in the house frightened him. He wondered why his mother had not called him so that he might have said a last good-bye to his wife before she died. Tears sprang to his eyes as with a heavy heart he thought that he would never hear her voice again, never feel her cool hand caress and soothe him.

He went to the door. His eyes darted to the wooden bed fastened to the wall. It was empty. This was strange! Had they already taken her body away?

John came into the room. The bright sunlight from the open door blinded him, and he raised his hand to shield his eyes. Then he saw her. Sitting at the table was Esther. She looked pale and weak, but she was sitting there, eating. John rushed toward her, and then stopped. He stretched out his hand and touched the folds of her skirt.

"You're not dead," he whispered. "You're not dead!" he shouted, and flung himself at her feet to bury his head in her lap. He felt her thin, gentle hand on his head as he had never again expected to feel it there.

"No, I'm not dead," she whispered. "God has spared my life."

John sat on the floor beside her, his arm flung across her knees. Gratitude welled up within him. Surely God must have a reason for all this. John bowed his head against Esther's knee. The words and prayers he could not say last night now came readily to his lips. He prayed fervently for Esther, for himself, for his past sins, and his wasted life. He raised his eyes to his wife's sweet face. He touched her cheeks to which the flush of life was returning. He bowed his head.

"I see and I believe," he said.

✠

OUR YARD WAS BUMPY and hollowed out. I wished for several loads of good earth to fill up the rough places. Though more earth was not at my disposal—and wishing for it was useless—the situation itself, I concluded, was not hopeless.

I began to knock off bumps here and fill in sunken spots there. I dug and shoveled and raked. Every bit of top soil was thrown where it wasn't before. The yard, in the end, became just what I wanted it to be—the whole contour changed by rearranging the surface ground.

Our lives are often like bumpy yards. Leveled off with what is already there—with what God gives us rather than with what we want and have not—they become more appealing. —SNYDER ALLEMAN

Personal Problem Clinic

Garrulous

QUESTION: I can say a good many fine things about my husband, but he doesn't score perfection. A thing that annoys me—and some other people—is that he talks too much, and is so sure that he is always right. He knows the answer to about every question that comes up, and is rather overbearing in letting other people know it. This has been especially annoying when we are invited to social affairs in homes. He likes to monopolize the conversation and assumes an air of superiority. I notice the facial expressions of men and women when he sounds off. I am sure some of them feel the same way about it that I do, though no one ever makes a comment.

How I wish Norm could sometimes listen to himself in a critical way. How can a problem like this be handled without creating bad feeling? I don't want to hurt him—I want to help him, if possible.

REPLY: Various suggestions might be offered. None could carry a money-back guarantee, because of the complexity of the human make-up. Try this one:

Go the limit for a week or more to create a very cordial atmosphere at home. Then some evening, when you feel the moment is right, suggest, "Let's look at ourselves." You could well refer to Edward Kuhlman's little book, *Watch Yourself Go By*. In this free and easy atmosphere ask him to mention some elements in your make-up which annoy him. Tell him you want to be the best possible companion, are eager to eliminate faults and to improve yourself, and want your home life to be the finest possible. If he offers suggestions accept them pleasantly and without argument, even if you think they are extreme.

This method should lead him to ask for your criticisms of him. If he asks for them, preface your response with commendation of any qualities you like and then smoothly and pleasantly move into the trait you want to correct—his loquacity and cocksureness. As politely as possible refer to the looks which some people have given one another when he has had a great deal to say and has been pretty sure of himself. Assure him that you know he wants to avoid any annoying word or action and will surely do so. Then drop that matter and go on to something more pleasant. Don't speak of it again unless he brings it up. Give him a chance to act. The first time he shows improvement give him a pat on the back and a pleasant word.

If this doesn't work, write for a change of medicine.

Discipline

QUESTION: Are both too strict and very lax discipline damaging to character? Which is worse?

REPLY: One study shows that 90 per cent of delinquent children and behavior problems are due to faulty home training and discipline; another investigation indicates 70 per cent. Other studies reveal that indulgence encourages aggressiveness, bullying, and delinquency, while too rigid control brings about revolt, day-dreaming, inner antagonism, and self-abasement. It is impossible to say which of the two extremes is more damaging. A sane, adaptable procedure is most desirable. Symonds' studies showed that children who are "accepted" and loved by their parents are emotionally stable, well socialized, calm, and interested in things, while "rejected" youngsters are unstable, restless, indifferent, and antagonistic.

—EARL S. RUDISILL

Dr. Rudisill is secretary of Adult Work of the United Lutheran Church Board of Parish Education. Questions to be answered in the "Clinic" may be addressed to him at 1228 Spruce Street, Philadelphia 7, Pa. Name and address should be included if a personal reply is desired. Questions are sometimes edited slightly to disguise identity of the questioner.

New Study of John's Gospel

The Interpretation of the Fourth Gospel. By C. H. Dodd. Cambridge University Press. 478 ages. $8.

Here is a thoroughgoing study of the Gospel of John which presents and discusses the asic elements and theories that have to be taken into account in preaching and in the reparation of literature for our church schools. Part I investigates the religious experience nd ideas of the people for whom this Gospel was written. Quotations in the original from ie Greek Hermetic writings, from Philo of Alexandria, and from Rabbinic Judaism, nosticism and Mandaism throw light upon hat John's first readers must have under-ood him to be saying to them. Justice is one to *both* the Hebrew-Judaic and the ellenistic elements that have come to-ether in this Gospel.

In the light of these materials, and of ie Old Testament and Christian writings arlier than John, Professor Dodd proceeds study the leading ideas of John's Gospel: mbolism, eternal life, knowledge of God, uth, faith, union with God, light, glory, dgment, Spirit, Messiah, Son of man, Son God, Logos. Precision of thought is hieved in this study by tracing the de-lopment of these ideas historically on the sis of the Hebrew, Aramaic, and Greek xts. This prepares the way for Part III, hich examines the argument and structure John's Gospel.

While it is not the author's purpose in e present volume to treat in detail all the storical problems which arise when we mpare the Gospel of John with the noptic Gospels, he does indicate in a ief appendix the lines along which he inks their solution is to be found. He gards this Gospel as essentially a theo-gical work, but does not follow the ex-me critics who fail to do justice to its storical elements. In this respect he fur-shes a corrective of Bultmann's work.

In presenting the argument and structure, ofessor Dodd divides the Gospel into o sections, "The Book of Signs," in which distinguishes seven episodes (chapters 12), and "The Book of the Passion" hapters 13-20). Chapter 1 is treated as a plogue, Chapter 21 as an epilogue. Having gained a view of the Gospel as a whole from his study of its leading ideas in the light of their environment, he then proceeds to interpret each part in the light of the whole. Thus he succeeds in demonstrating the massive unity of John's Gospel.

This demonstration rescues the Gospel from the knife of the radical critics who would cut it to pieces and rearrange it to accord with their theories of its origin and purpose. But since this argument cuts both ways, even conservative harmonists will have to re-examine their approach and method. Since the construction of the Book of Signs was dictated by the order of the Evangelist's thought, we should "be wasting time in trying to harmonize the order of Mark with the order of John directly, by such puerile expedients, for example, as the assumption that the temple was cleansed twice over, or in attempting to fit the movements between Galilee and Jerusalem into a precise chronological scheme."

Inevitably the philosophical and theological presuppositions of the interpreter of such a difficult work as the Gospel of John will affect his method and conclusions. Professor Dodd speaks in terms of "realized eschatology," a term which he himself recognizes as "not altogether felicitous." To find a better term will be the task of the Evanston assembly in 1954, and it will require a thorough reconsideration of the current theological conception of the relation of Christianity to evolution. For the coming discussions, Dr. Dodd's new book will furnish the best of resource material.

Gettysburg, Pa. RAYMOND T. STAMM

Neo-Thomist Essays

The Range of Reason. By Jacques Maritain. Scribners. 227 pages. $3.50.

Dr. Maritain has added another title to that imposing array of more than twenty volumes that have flowed from his pen. Among Protestants, he is certainly the best known Neo-Thomist in America today. If American Lutherans are to seek a philosophical basis for their theology, they must examine among the few possibilities this Christianized version of commonsense Aristotelian philosophy. The reputedly Occamized Luther and his intemperate strictures against the great Peripatetic do not exclude this examination.

The opening chapter is a theory of human knowledge, obviously realistic and objective. Then we are brought face to face with what is called commonly "logical positivism." To this apparently American Lutheran theologians have given little serious consideration, though it dominates the instruction in many universities and may have serious implications for scientifically trained laity.

Even though this volume is comprised in part of essays and addresses, it is not easy reading. It deals in a profound way with themes that are really profound. As can be expected, Aristotle and Aquinas are to be preferred to Descartes and Kant. As a good Thomist, Maritain stresses other kinds of knowledge—poetic knowledge, knowledge through inclination, knowledge through sympathy, congeniality and connaturality. For the reader not schooled in this philosophy, moral experience is an example of knowledge through connaturality.

Maritain does not hesitate to introduce one of the most controversial tenets in moral philosophy, the concept of the natural law. Moral law deals with principles that are immediately known and which are undemonstrable. Since the days of St. Paul and Cicero, this concept has not been without interest among philosophers and theologians.

The concluding portion of this section indicates the deep antagonism which has arisen between Thomism and pragmaticism or between the school of rational demonstration and pragmatic verification.

The average Lutheran, if he is true to the teachings of the New Testament, will object to the Thomistic idea of the immortality of the soul. Those who followed the Stange-Althaus eschatological controversy some 20 years ago will find the Maritain treatment of the mind-body problem objectionable and untenably philosophical.

When Maritain writes on political thought he seems to be at his best. On every page there is insight and illumination, especially for those who have not followed in detail man's reflection concerning the state from the time of the ancient Greeks. The treatment of Machiavelli makes it quite evident that for the modern conscience a profound split and a seemingly incurable division has been brought about between politics and morality. For Maritain this spirit is essentially evil for it measures politics in terms of its own brief existence while genuine political philosophy extends over a longer span. The latter's existence cannot be conceived without faith in God. It must never be forgotten that neither culture nor democracy lives on science alone!

Susquehanna University BENJAMIN LOT

Christian Poet

Moments of Devotion. By Grace Noll Crowell. Abingdon-Cokesbury. 144 pages. $1.50.

For thousands of people, Grace Noll Crowell is America's favorite poet. Her 21 previous volumes of inspirational verse and prose have helped and encouraged many. These 26 brief devotional readings include a Scripture passage, meditation and prayer. Several are distinguished by a new Crowell poem. They are all suitable for use as worship material in family devotions or group meetings, as well as for private reading.

Beautifully written, the book will accomplish for many the purpose expressed in few lines of one of the poetic selections:

"It takes so very little, Lord,
To make a hurt heart glad;
A bit of praise, a loving word,
Can cheer one who is sad . . ."

A. P. S.

OVERSEAS

SWEDEN: Karlstad. May 25.—THE pro-essor of New Testament of Uppsala Jniversity, Dr. Anton Fridrichsen, 65, as retired because of old age. Born in Norway, named professor at Uppsala in 928, Dr. Fridrichsen became a nat-ralized Swede. His influence on Swedish hurch life and theology is very great.

Dr. Harald Riesenfeld was named last nonth to succeed his teacher, Dr. Frid-chsen, as New Testament professor. iesenfeld is now known as one of the aders of the high-church trend, empha-zing ministry and sacraments.

Both Fridrichsen and Riesenfeld are pposing the idea of ordained women. hey protested last year against the opin-ons of the committee which recom-ended ordination of women. The bib-cal scholar of this committee, Dr. joberg, was then one of the candidates r the professorate. A couple of months go Sjoberg published a small volume, *xegetezna om kvinnliga praster* (The blical scholars on female ministers, iakonistyrelsen). It is a very useful ok for everybody who wants to follow e lively and thorough discussion in veden about women and the ministry.

Dr. Riesenfeld founds his opposition the ordination of women on the ea that the minister is the representa-ve of Christ. This is especially evident the administration of the Holy Com-union. A woman cannot give a visual presentation of Christ. Sjoberg argues at as far as an apostle represents his aster when he gives his message, a oman can represent Christ as well as a an can. And Jesus never intended his postles to represent him in a way other an that.

AT A RECENT MEETING representatives of eight free churches resolved to recommend a plan of closer co-operation. A Free Church Co-operation Committee will be replaced by a Federation of Free Churches. The plan is to let this federation grow towards a real Federative Free Church. Many members, especially leaders and students, wanted the Federative Free Church created immediately, but it was decided to take one step at a time. The plan is now going to each of the eight free churches for acceptance.

Baptists, Methodists and Covenants are the main bodies in this Free Church Federation, which includes all the major free churches of Sweden with two exceptions. Pentecostalists, who are numerous in Sweden, will not belong to the Federation, because they do not want any central organization even of their own congregations. The Salvation Army does not regard itself as a church and consequently will not belong either.

In the Federation there will be complete freedom in doctrine and orders.

A doctrinal difference between the free churches is the interpretation of baptism. In the Federation Baptists will go on with their adult baptism, Methodists with their infant baptism, and Covenants will go on practicing both kinds.

Most free churches have open communion like the established church, admitting anybody. But some Baptist congregations prefer closed communion, and they will have freedom to go on with their practice.

The Federation will make associate membership possible, so that for instance a Baptist moving to a place without a Baptist congregation will be able to be an associate member of a Covenant congregation without losing his Baptist membership, and vice versa.

—STEN RODHE

SYNODS

Rev. A. G. Jacobi Is Elected President in Canada

By NORMAN BERNER

Dr. J. H. Reble, 28 years in office, now president-emeritus; synod's mission congregations minister in eight language

THE REV. ALBERT G. JACOBI, pastor of St. Mark's Church, Kitchener, was elected president for a four-year term by the Evangelical Lutheran Synod of Canada at its 91st annual convention held at Waterloo, June 9-12. Pastor Jacobi nosed out the Rev. C. R. Cronmiller, Welland, by a 70-66 vote on the third ballot. The president-elect is a former vice president of the synod and has been very active in synodical affairs. His installation will take place in September.

The new president succeeds Dr. J. H. Reble, who served for 28 years and was named president-emeritus. In 1925 Dr. Reble was chosen to head the merged synods of Canada and Central Canada. In 1945 he became the synod's first full-time president. In years of service he is the dean among ULCA synodical leaders.

Speaking of the appropriateness of naming Dr. Reble to the honorary post, Dr. F. E. Reinartz, ULCA representative at the synod session, noted the combination of ability and characteristics which endeared him not only to synod but to the whole church.

HOME MISSIONS continued to occupy most of synod's time and energy during the past year and also on the convention floor. To the five languages currently in use in synod's missions—English, German, Finnish, Latvian, Estonian—have been added three more: Hungarian, Lithuanian, Swedish.

Three pastors have been called to organize all-English missions at Oakville (Roy Grosz), Mt. Hamilton (A. J. Datars), and London (Arthur Little).

Although immigration is slackening, th problem of bringing the newcomers into th church is still a tremendous one. This particularly true of the Germans who numbers are estimated almost to equ synod's confirmed membership. A resol tion was passed seeking more help from t Board of American Missions.

Plans for a home mission extension fur moved closer to realization. Synod a proved a by-law setting up a board of tru tees and regulations regarding loans. Pr posal to make an appeal for $100,000 w tabled. However, the fund will be open f gifts from interested individuals and c ganizations.

DELEGATES HAD AN opportunity to s work now under way on the new admin tration building at Waterloo College. T board of governors announced a move bring the school more to the attention the community by appointment of a direct of public relations. Enrollment for t past two years has declined slightly.

Budget for 1954 was dispatched in rec time, and without debate. It provides creases for Waterloo College, for home m sions, and for general expenses. Includ the ULCA appropriation of $138,479 totals nearly $240,000. Per capita w upped from $9 to $9.75. The stewardsl committee was instructed to report n year on the advisability of replacing quota system with the grace system.

Following the lead of the ULCA Canada Synod will have a committee

THE PRESIDENT GETS A BOOK

-esident-emeritus Jacob L. Morgan of the North Carolina Synod presents Dr. F. C. Fry -th a copy of the 150th anniversary publication about the synod's history

stigate its administrative structure and port next year. Proposal to establish an- her full-time office in synod was left open r further study.

Since the synod will be host to the 1954 LCA convention in Toronto, plans were ported. Dr. F. E. Reinartz, ULCA secre- y, advised the delegates that there were serious hindrances to a most successful nvention and that he was pleased with angements being made.

AS A RELIEF from the pressure of business synod heard two lectures by Dr. Charles Cressman, Louisville, Ky., on "Christian achings on Marriage and Family." Others dressing the meeting were Dr. T. L. Cline ensions), Sister Evelyn Houlroyd (dea- ness work), the Rev. E. S. Frey (church chitecture), and the Rev. W. A. Mehlen- cher (Canadian Lutheran Council).

Highlight of the social activities was the M banquet on Thursday evening. Three ndred heard Dr. Reinartz speak on "My ngregation."

DR. REINARTZ was speaker also for the ordination service. Four men—Earl Anderson, Emil Lange, Forrest Mosher, and Harold Gram—heard him urge them to "hunger and thirst after righteousness."

Two invitations were received for next year's meeting. Synod decided to help St. Matthew's, Kitchener, celebrate its fiftieth anniversary in 1954; to go to St Peter's, Ottawa, in 1955.

FIVE MAKE A FAMILY

will not appear in "The Lutheran" for the next few weeks. It will be resumed at an early date. Mrs. Margaret A. J. Irvin, author of the serial, is moving with her husband, Dr. Donald Irvin, from Haddonfield, New Jersey, to Chicago, where Dr. Irvin will become a member of the faculty of Chicago Seminary.

ONE OF FIRST activities of Pastor Frank Cauble on his arrival in the Middleburg Pike area o Hagerstown (Md.) was organization of a children's choir. Within a month the choir had bee vested and was ready for its first public appearance. New mission already has over one hundre fifty members, has voted to set aside at least twenty per cent of all offerings for benevolenc

Home Mission Institutes Planned for July; Four-day Sessions Slated in Six Centers

LUTHERAN PASTORS and laymen will study the motives, message, and methods o American mission work at six regional Home Mission Institutes planned for Jul by the National Lutheran Council's Division of American Missions.

The four-day meetings will be held at Estes Park, Colo., for the South Central Home Mission region; at St. Peter, Minn., for the North Central region; at Syracuse, Ind., for the Ohio Valley region; at Seabeck, Wash., for the Pacific Northwest; at Pacific Grove, Calif., for the Pacific Southwest; and at Allentown, Pa., for the Atlantic Coast Home Mission region.

At each institute, guest lecturers will emphasize the message of home missions while home mission leaders will deal with methods at "practical hour topics." Pastors and laymen attending the institutes are expected to discuss both the guests' and the home leaders' presentations.

The "practical hour topics," it was announced, will include speeches on "Organizing the Parish for Effective Evangelism," "Effective Adult Instruction Classes," "Building Loyalty and Benevolence," and "A Unit in the Total Mission Program."

The institutes are arranged primarily fc home mission pastors, but other pastors ma attend within the limit of facilities availabl and also parish workers may enroll. Sinc no institutes are organized in Canada, hom mission pastors in Canada are invited t attend the meetings nearest to them.

In order to permit participants in the i stitutes to bring their families along, hou ing has been made available for wives a companying their husbands and limite facilities are arranged for children. Wiv are invited to attend the morning sessio of the institutes, and special "for the-wive hours" are planned for each afternoon. Fc children from five to twelve the Divisic of American Missions plans to arrange sp cial morning programs.

The South Central Home Mission Inst tute will be held July 6-10 (Conferen Park, Estes Park) under the chairmansh of the Rev. Royal E. Lesher, president Texas Synod. Dr. Edgar Carlson, preside

Gustavus Adolphus College, St. Peter, inn., has been announced as guest lecturer this institute.

The North Central Home Mission In- itute, July 6-10, will be held at Gustavus dolphus College. The Rev. Gerhard Frost, rofessor at Luther College, Decorah, Iowa, scheduled as guest lecturer.

The Ohio Valley Home Mission Institute ill be held at Oakwood Park and Hotel, yracuse, Ind., July 13-17. Dr. Martin J. einecken, professor of systematic theology, hiladelphia Seminary, is scheduled as guest cturer.

Dr. L. H. Steinhoff, president of the acific Synod, ULCA, will preside over the acific Northwest Institute, July 13-17, at e Seabeck Christian Conference Grounds, eabeck, Wash. Dr. A. N. Rogness, pastor First Lutheran Church, Sioux Falls, S. D., scheduled as guest speaker.

The Pacific Southwest Home Mission In- itute to be held July 13-17 at the Asilomar otel and Conference Grounds, Pacific rove, Calif. Dr. Paul H. Roth, Northwest- n Seminary, Minneapolis, is scheduled as uest lecturer.

The Atlantic Coast Institute will be held Muhlenberg College, Allentown, Pa., July 0-24. Dr. Bernard J. Holm, president of Tartburg Seminary, is scheduled as guest cturer.

—HOME MISSIONS—

WASHINGTON: Prince of Peace (mission) Church was organized in Seattle, May 24, just the day before the opening sessions of the Pacific Synod convention. Mission-organizer Russell Luke reports 66 charter members. First service for this mission was held on Convention Sunday, 1952 when many delegates to the ULCA Seattle convention attended.

IDAHO: Missionary Paul William Funk reports that scores of Mormons in Pocatello have shown an active interest in the work of Good Shepherd Church.

TEXAS: A new mission was organized in the Piedmont area of Dallas by Mission Developer Carl J. Deithloff on May 24. Dr. John H. Bennetch, of Dallas Theological Seminary, preached.

MARYLAND: Organization of a mission in the Camp Detrick area of Frederick is being directed by Pastor Carroll Boyer, called by the Board of American Missions.

NEW YORK: Mission activity is beginning in the Lewiston area, close to Niagara Falls. Field Missionary Howard A. Lenhardt is working the field in addition to his present duties at St. Timothy's, Grand Island. He will move into Lewiston on a full-time basis in the near future.

0th BAPTISM to be conducted in Messiah Church, Spokane, Wash., occurred on March 15, oved to Pastor David Getzendaner that "since our congregation is only two years old, the urch has had a wonderful opportunity to serve. One-fourth of these baptisms have been adults"

ON LOCATION "somewhere in California" are camera crews and actors of 20th Century-Fo shown here during one of climactic scenes of Lloyd Douglas' "The Robe." Richard Burton, Roma warrior (hatless at right) who plays the role of Marcellus, gambles with fellow Roman soldiers f The Robe worn by Christ before He was crucified. Victor Mature, as a Greek slave, Demetriu stands in background with The Robe, awaiting outcome of dice game. Film is being produce in Hollywood through the new process: Technicolor and Cinemascope (three dimensiona

MARYLAND:

Receipts Ahead of 1952 Treasurer Reports

HAGERSTOWN— Treasurer Virgil Doub reports receipts (as of May 12) of $118,330 on 1953 apportionment, or 33 per cent of the total. This is $20,000 ahead of the 1952 receipts during the same period.

SUMMER SCHOOL for church workers scheduled for July 19-25 at Hood Colleg Frederick. Courses include "My Church Work" (Pastor Philip Seltzer), "Fait Makes the Difference" (Richard L. Eh hart), "The Life of Jesus" (Howard J. M Carney); "Christ and Your Life" (Willia J. Yingling), "Teaching Adults" (Raymon M. Miller), "Spanish-speaking America in the USA" (Josephine I. Darmstaetter "The Life and Task of the Church Arou

ARYLAND . . .

e World" (John L. Yost, Jr.), "The Art Prayer Life" (Carl R. Simon), "Music in orship" (Robert S. Clippinger), "Teaching alues in the RSV of the Bible" (Dr. Jacob . Myers), "The Life of Martin Luther" rank W. Klos, Jr.), "Teaching the Chris-n Growth Series in the Beginners' De-rtment" (Ethel Huber), "Administering e Sunday School" (Dr. Arthur H. Getz); hool director, Howard F. Reisz.

CONVENTION of the synodical Luther eaguers is set for Sept. 4-7 at Gettysburg ollege.

ST. MARK'S, Sabillasville, dedicated a new rish education building valued at $11,300. this amount $2,000 was given in volun-y labor.

COMING EVENTS: July 16-17, workshop r Brotherhood presidents at Gettysburg minary. Sept. 26, stewardship workshop Frederick.

OVER 150 men and women joined the riends of Gettysburg Seminary" on the y of reorganization. Project for the year the reconditioning of one of the campus sidences for girls at a cost of $10,000.

LUTHERAN WORLD ACTION receipts, as of ay 6, are $28,149 or 50.6 per cent of the nodical goal of $55,612. Thirty-one con-egations have met or exceeded goals.

ZION CHURCH, Middletown, has a con-egational Memorial Fund. Instead of ding floral pieces to funerals, offerings ay be made to the fund and used later in oviding some lasting memorial.

PASTOR RALPH A. GREIMAN was installed assistant to Dr. W. V. Garrett at Fred-ck Church June 7 by Synod President fe. Dr. Garrett and Synodical Youth rector Pastor Howard Reisz gave the arges to the assistant pastor and to the ngregation.

LUTHER LEAGUE CARAVANERS, sponsored the Luther League of America and efed at a conference at Wittenberg Col-e, will spend the month of July among od churches. The Caravaners, in groups three or four, will work among young ople in the various parishes.

WILSON P. ARD

TRAVELOGUE

story of the week

ALTHOUGH the calendar indicated to Pastor Charles Keim that his pastorate at St. Mark's Church, Philadelphia, was just 25 years long, he didn't tell anyone.

Perhaps that's why he wasn't suspicious when one of his councilmen informed him that "if you're free next Monday night, we'd like to have a special meeting of church council. We have a matter to discuss."

By pre-arrangement, one of the laymen called at the parsonage to take him "down to church." En route, Dr. Keim realized something was afoot when the car headed for a nearby restaurant instead of the church.

He understood moments later when he discovered many St. Mark's members in the restaurant, too. Modestly, he accepted greetings from everybody, was ushered to his seat as Guest of Honor.

Then began a program that included speeches, greetings, a localized version of the TV show "This Is Your Life," and as a finale, a travelogue, "Alaska."

Afterwards the toastmaster stage-whispered: "How did you enjoy the film?"

"Very much," responded the pastor. "You know, I've always said that some day I'd like to go there for a vacation!"

"We KNOW!" chided the MC extending a small white envelope. "Here are two round-trip tickets to Alaska for you and Mrs. Keim. We've routed you through Chicago, Yellowstone Park and Seattle (by train), then by boat to Juneau, Sitka, Skagway and return. En route home your train comes through Los Angeles, and Grand Canyon. Here, too, before I forget, is a check to cover tips and souvenirs along the way; a set of matched luggage, a camera and flash attachments. We've called an assistant pastor to fill St. Mark's pulpit during the six weeks you'll be gone. Have a good time and hurry back!"

. . . SUDDENLY, everyone seemed to need a handkerchief. —DICK SUTCLIFFE

THESE 24 SASKATOON Seminarians recently completed a successful two-week tour that carrie them from the central (Canadian) provinces and one of the United States (North Dakota) appearances before 4,000 people. Chorus is composed of Augustana, ALC and ULCA pastors-t be; concerts were presented in churches of the same bodies. Group is led by Prof. Otto Olson, J

MIDWEST SYNOD:

Publicity Workshops Planned in Nebraska

NINE PUBLICITY WORKSHOPS will be held in Nebraska for pastors and laymen of National Lutheran Council churches, under the direction of a local committee and Dr. Joseph Simonson, executive secretary of the division of NLC public relations. A temporary Nebraska Lutheran Information Service has been set up to assist local churches in getting good news coverage. Plans are being made to set up a permanent Information Service in Nebraska.

DR. M. A. RITZEN, Fontanelle, left recently for a trip to Germany. He has been invited to his home congregation in Germany at a special anniversary service.

IMMANUEL CHURCH, Lodgepole, Nebr., solved a space problem for Sunday school classes temporarily, by building a new garage for their pastor, then converting it immediately into a parish house. Plans are being made for a new church in the future. Until then, Pastor Norman Schroeder's automobile will be parked in the open.

TRINITY CHURCH, Winside, was recentl enlarged.

TWO DISTRICTS of synodical Luthe League will hold their annual Bible Cam at Niobrara, Nebr., the last week of Jun A representative of the Luther League America and a deaconess will be among th main speakers on the program. LLA "Car vaners" will also present their program, an begin their itinerary among leagues in N braska. Dean Sudman, president of th synodical league, was recently awarded t Lutheran Brotherhood Scholarship at Mi land College.

IN APPRECIATION for faithful servic members of Salem Church, Fontanell Nebr., presented a television set to D M. A. Ritzen who has retired from acti service because of ill health . . . A MEMBE of First St. Paul's Church, Hastings, al presented a TV set to his pastor, the Re Paul deFreese.

ST. JOHN'S CHURCH, Norfolk, recent dedicated a new electronic organ.

N. E. SUNDAY SCHOOL ASSOCIATION the Midwest and Nebraska Synods met M 31 at Christ Church, Louisville. Dr. Pa W. Dieckman, president of Midland Co lege, gave the chief address, using as theme: L.S.M.F.T., describing this slog

IDWEST SYNOD . . .

meaning, "Lost Souls, My First Thought." resident Lorin J. Wolff, Lincoln, led a dis- ussion on Sunday school problems. Mr. . Larson, Lincoln, was elected president the association.

VACATION BIBLE SCHOOLS are being con- ucted in practically every congregation of nod this year, with increased enrollments ported from many pastors. Bible schools vacant congregations are supervised by minary students, or in some cases, by lay aders of the congregations. St. Mark's, loomfield, the Rev. H. Knaub pastor, is gain making use of eight rural school uildings, as they are conducting nine Bible hools simultaneously. In every case the cal school boards are willing to let the urch use their facilities.

TWO CONFERENCES of synod met at Nio- ara State Camp June 15-19. Dr. E. B. eisler, president of Central Seminary, and e Rev. L. C. Pretty, director-chaplain of e Nebraska Lutheran Social Service, high- hted the conference program . . . DR. . B. LENTZ led the conferences in their udy of "The Doctrine of the Ministry," in ght of the Seattle action of the ULCA on e subject . . . PASTOR RALPH RITZEN led discussion on "Youth Work in the urch."

CHRIST CHURCH, Wisner, will have cor- rstone-laying ceremonies for the new $80,000 church on June 28.

PROF. R. R. SYRE of Central Seminary was granted the honorary degree of Doctor of Literature at the recent commencement services of Midland College.

LORIN JOHN WOLFF

PEOPLE

ALVIN RUDISILL, son of Dr. Stewart H. Rudisill, pastor of St. Paul's Church, Collingswood, received a Fullbright scholarship and will enroll in the University of Heidelberg, Germany, this fall. Mr. Rudisill recently received his B.D. degree from Mt. Airy Seminary and M.A. from the University of Pennsylvania.

When JAMES A. BLAUVELT became a member of Zion Church, Saddle River, N. J., he represented the fifth generation of Blauvelts who have been or are members of Bergen County's oldest Lutheran church (organized 1821).

BENJAMIN J. BEDENBAUGH, Southern Seminarian (Columbia, S. C.), recently won third honors in the nation-wide "1953 Seminarian-Preacher-of-the-Year" contest sponsored in the U.S. by the Chicago Sunday Evening Club.

NCE ground was broken four months ago for new $53,000 home for St. Mark's Church, Great nd, Kan., considerable construction work has been done. In this picture, Pastor Fred Henkel ns first spadeful of soil as councilmen and fellow-Pastor Fred Wolff look on. Plans for new urch were prepared by ULCA Department of Architecture, funds from the Board of American ssions and the Midwest Synod will help to finance the building project

MEMBERS of benevolent-minded Grace Church, Elkhart, Ind., decided to celebrate six years growth by remodeling the sanctuary (left) and giving their Pastor A. H. Abplanap (right) a n car AND a $1,000-a-year expense account to "keep it running." In addition, the members install a new organ and purchased a new parsonage. Congregation now numbers 700 communica

MINNESOTA:

$275,000 Parish Hall Dedicated June 7

MINNEAPOLIS—June 7 was the opening of a week of festivities as Faith Church, St. Paul, dedicated its new $275,000 parish house, reputedly "the finest in Northwest Synod." Dr. J. H. Dressler preached; the order for dedication of a parish house was read by Dr. Charles L. Grant.

ST. ANDREW'S CHURCH, Mahtomedi, dedicated an electronic organ June 28, a gift of relatives, friends and members of the congregation in memory of the Rev. Burton G. Schaller, former pastor, who died Dec. 13, 1950.

EXTENSIVE IMPROVEMENTS are being made and additional buildings erected at the Conference Lake Camp at Chisago City.

DR. JOHN RILLING sailed June 26 on the *U.S. United States* for England and Scotland where he will be guest preacher by appointment of the National Council of Churches.

97,197 PERSONS were in attendance at the world premiere showings of the *Mar Luther* film in Minneapolis.

Pastors, parish secretaries and salesfol in the congregation deserved the praise their yeoman service in publicizing and se ing the film. The comment of one par secretary was "I hope we never have live through another world premiere."

JUNE 7 was E-Day at Salem, Min apolis. The church building has now be practically evacuated. Only the offices a small chapel are being used. Services being conducted in Jefferson Jr. High Sch during the interim. The cornerstone of new addition was laid between the t morning services on June 7. When cc pleted over 1,000 persons will be able worship within sight of the altar.

ST. MARK'S, North St. Paul, recently p sented a scroll to Pastor Theodore Rees recognition of his "excellent leadership d ing the past year and especially for his forts during the planning and construct of our beautiful new church building."

NEVA KORTHOF is the new church se tary at Lake of the Isles Church, Min apolis. She succeeds Elizabeth Burmeis

THE MINNESOTA School of Missions be held at Messiah Episcopal Church, 1

INNESOTA . . .

ord Parkway, St. Paul, on Sept. 15, 16, 17. he foreign mission theme is "The Life and ask of the Church Around the World." he home study theme is "Spanish-speaking eoples in America." Mrs. A. O. Frank is ogram chairman.

PAUL LUTHER WETZLER

EBRASKA:

Omaha Young Woman To Become Deaconess

OMAHA—Sister Rosanna Carr, the first oung woman from Our Redeemer hurch, Omaha, to become a deaconess, as been approved for consecration by e ULCA Board of Deaconess Work. or the past year Sister Rosanna has een serving in St. John's Church, Lin- icum Heights, Md. She will continue serve in this congregation following er consecration which will take place in ur Redeemer Church early in Septem- r.

MIDLAND ASSEMBLY will present an out- anding program this year, meeting on Mid- nd College campus in Fremont, Aug. 9-14. or pastors and laymen, lecturers will be r. Robert E. Van Deusen, Washington, sec- tary, division public relations, NLC, and . Charles L. Hill, president, Wilberforce niversity, Ohio. Central Seminary pre- nts Dr. Hill as its contribution to the sembly Pastors' Hour program.

PASTOR A. H. PINKALL, director, an- unces that synod's Youth Camp will be ld at Camp Sheldon, near Columbus, ig. 16-21. Registration fee is $3. Regis- ar is the Rev. Karl Gigstad, Columbus, ebr. Total cost is $16.

In recognition of 13 years of Pastor Paul Wiegman's pastorate, Emmanuel, Tekamah, will redecorate the church interior.

UNDER THE THEME "We're On the Up- rd Trail" the annual convention of the ther League of Nebraska will be held in untze Memorial Church, Omaha, Oct.

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Cherryville, St. John
LeRoy C. Trexler

China Grove, Ebenezer
Henry F. Lineberger

To be continued next week

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NEBRASKA . . .

29, 30. Besides the reports of their own officers and committee heads, the delegates to this two-day assembly will hear synodical presentations from Tabitha Home, Midland College, Central Seminary, Dr. T. J. C. Schuldt, president of synod, and the Luther League of America representative.

Four workshops will be presented simultaneously: service projects, worship, topic presentation, and recreation and fellowship.

ST. PAUL'S CHURCH, Grand Island, welcomed and honored Dr. William Theodore Kahse May 31, for the work he did from the time he became pastor of the congregation on May 29, 1903, until he was called to another field in May of 1908.

ST. PAUL'S received 60 members Pentecost (14 adults by baptism), to total 212 since first of year!

MEMBERS OF Salem Church, Fremont, and friends, celebrated the 25th anniversary of Pastor Frederick D. Boldt's ordination and the 25th wedding anniversary of Pastor and Mrs. Boldt on June 7. Contributions to the Midland College Beegle Hall-Gymnasium renovation fund from Salem members total $17,933.07. PAUL WIEGMAN

NEW YORK:

Buffalo Pastor Gets European Trip

BUFFALO—Dr. and Mrs. John G. Fleck (he's pastor of Parkside Church here) have been presented with a European trip. The congregation gave them the jaunt in honor of their 20th wedding anniversary and as a token of gratitude for Dr. Fleck's 23 years of service.

Councilmen George H. Hochreiter and John H. Weiss spearheaded a telephone campaign that resulted in contributions of better than $1,800. The Flecks were scheduled to sail in mid-July, returning to the United States by Sept. 1. Their jaunt will include stops in England, France and Germany where they will enjoy the convenience

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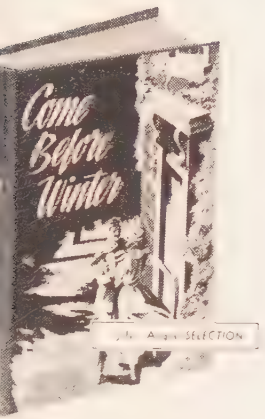

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N. Y., BUFFALO . . .

of a car provided by the congregation fo Continental traveling.

AN INTERNATIONAL SERVICE climaxed festival day at Trinity Church, Fort Eri Ontario. Five years ago this congregatio was organized and has been growing unde the leadership of Pastor Henry F. Nuh The occasion for the special service was th dedication of the new church building, muc of which was done by the men of the con gregation. The Rev. Hermann B. Mille Grace Church, North Tonawanda, and pre ident of the Western Conference, was th guest speaker.

INSTALLATION SERVICES were held re cently for PASTORS JOHN L. KINZEL, S Paul's, Eggertsville; MARTIN O. DIETRICH Ascension, Snyder; JOHN W. FEHRINGER, S Paul's, Dansville. Guest speakers include the Rev. Ernest C. French at the servic for Pastor Kinzel, and Dr. F. Eppling Rein artz, secretary, ULCA, at the installatio of Dr. Dietrich. FRANKLIN L. JENSE

NEW JERSEY:

Stewardship Confab Led by Dr. Snyder

TRENTON—"The Biblical Basis o Stewardship" keynoted the stewardshi conference of synod held in Holy Trini Church, Manasquan, June 13. Dr. Ru sell D. Snyder, Philadelphia Seminar professor of New Testament, gave a exhaustive exegetical study of the subjec

Chester A. Myrom, associate secreta of the ULCA stewardship department, d rected a panel discussion in which five co gregational representatives indicated "Ho We Do It."

Paul I. Folkemer, president of the L theran Laymen's Movement for Stewar ship, concluded the conference with a sti ring address emphasizing our partnersh with God in the whole program of ste ardship.

RELEASED TIME for religious educatio has been granted the Westville Ministeri

EW JERSEY . . .

sociation by the local Board of Education. ssions will begin with the fall term.

ROGATE SUNDAY was observed in Warren unty with a special service arranged by e Ministerial Association at which time e Rev. Paul W. Kapp of Audubon ded- ted the seed and blessed the soil.

MEMBERS of St. John's Church, Passaic, ebrated the 25th anniversary of the or- ıation of Dr. William O. Bruckner and 10th anniversary of his pastorate with e presentation of a monetary gift.

DEDICATION services for the new $55,000 ish house at Zion Church, Riverside, s held recently. Dr. Albert P. Stauder- n, associate editor of THE LUTHERAN, oke.

REALIZATION of a "25-year dream" of deemer Church, Vineland, occurred when new church was dedicated April 12.

A $4,000 BEQUEST to be equally shared Advent Church, Trenton, and the Lu- ran Home of New Jersey, Moorestown, s provided in the will of Charles H. emer, a member of Advent.

TRINITY CHURCH, Woodbury, dedicated a w $45,000 church school building June 14.

A special battery-operated slide projector and special treated projection screen were presented to Miss Hazel Naugle, missionary on furlough from India, by the children of St. John's Sunday school, Woodbury. Pastor Ralph Hellerich stated that "much interest was generated for missions through this special effort."

$3,500 WORTH of improvements have en made to St. John's Church, Westville.

CHRIST CHURCH, Bridgeton, received a morial set of chimes through the kindness Mrs. Daniel W. Ward.

TWO NEW PARSONAGES were recently npleted in seashore area of the synod: LY TRINITY, Wildwood (also renovated mer parsonage for parish house), and R SAVIOUR, Stone Harbor.

THE REV. CARL T. UEHLING was installed tor of St. John's Church, Newark, May

EIGHT SYNODICAL pastors began parish work in June: RICHARD H. PORRITT, Epiphany, Pleasantville; WILLIAM LAIRD, Ascension Church, Haddon Heights; HENRY W. KIRCHER, Advent Church, Mt. Ephraim; HERBERT F. A. HECHT, Grace, Perth Amboy; LEROY R. HEALY, Zion Church, Oldwick; EDWIN L. EHLERS, St. James, Phillips-

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Others receiving calls recently inclu[de] ERNEST H. HOH, JR., formerly of Zi[on] Church, Renova, called to Holy Nativit[y] Wenonah, and JOHN H. MENGES, form[er] pastor of Holy Trinity, Brooklyn, now ser[v]ing Our Saviour's Church, Jersey City.

CAMP BEISLER was to be dedicated Ju[ne] 28 at 4:30 P.M. with the message by D[r.] Franklin Clark Fry. Dr. Edwin H. Knudte[n] synodical president, and members of t[he] Parish Education Committee were to pa[r]ticipate in the ceremonies.

RALPH I. SHOCK

SOUTH CAROLINA:

Synod Ordains Five; Gets Two From Tarheeli[a]

COLUMBIA—Five young men were o[r]dained at Incarnation Church, Columb[ia] June 7. They include: BENJAMIN BEDE[N]GAUGH, who will serve as associate p[as]tor at St. Stephen's Church, Lexingto[n]; VERNON FRICK, who becomes pastor St. John's-Pisgah parish, Lexingto[n]; EDGAR LINDLER, going to St. James (R[e]Bank), Lexington; MARION RHODEN, serve St. John's, Clinton; and JOHN S. TERWHITE, serving at Beaufort as board missionary.

TWO YOUNG MEN ordained by No[rth] Carolina Synod June 14 will also serve synod. They are: TALLY ALKSNIS of Ch[ar]lotte, who will become pastor in the Pel[ion] parish, Pelion; and GEORGE C. KAHL, a from Charlotte, who will be pastor of St. Jacob's parish.

COMMENCEMENT exercises were held Southern Seminary May 26-27. The alu[m]banquet was held with the Rev. Ray Fis[her] of Winston-Salem, N. C., as speaker, Dr. Raymond Wood of Savannah, Ga., toastmaster. Dedication of the Memo[rial] Library with Dr. A. R. Wentz of Get[tys]burg, Pa., as guest speaker was held Tu[es]day. The address before the graduat[ing] class was by Dr. Charles E. Fritz of Atla[nta] Ga., president of the Georgia-Alaba

UTH CAROLINA . . .

iod. A class of 15 was graduated.

TWO HONORARY DEGREES were conferred Newberry College this year. These re: doctor of divinity upon the REV. NRY V. KAHLENBERG of St. Petersburg, ., and doctor of commercial science upon THUR W. FISHER of Kannapolis, S. C. A ss of 63 received degrees.

ST. TIMOTHY'S new church was dedicated ay 31. The Rev. Shelton Moose, who or-ized this mission, was in charge.

MAY 10 was dedication date of the new rsonage for Mt. Horeb parish, Chapin. a result of volunteer labor cost of con-uction was considerably less than it would 've been under full contract. The Rev. an Koch and Synod President Kinard rticipated.

"GOLDEN AGE SUNDAY" was observed in ny congregations in synod May 17, spon-ed by the synodical Board of Social Mis-ns. (The "Golden Age" group included mbers who are 75 years old and over.)

EVANGELISM COMMITTEE of St. Andrew's urch, Charleston, has chosen as its first jor project the improvement of the com-ning membership of the congregation. e committee and other workers have n given statistics on those who have not n to the Lord's Table recently and these l be contacted. Pastor J. A. Keisler, Jr., aiding the committee in this work.

THE REV. RUSSELL BOGGS, Cedar Grove urch, Leesville, left June 15 to take up rk in Montgomery, Ala., as a board mis-nary.

AN INFORMAL RECEPTION was sponsored Advent Church, Navy Yard, Charleston, honor of Pastor Fred E. Dufford, com-morating the 25th anniversary of his or-ation.

JOHN CAUGHMAN, vice president of the rtan Mills, a member of St. John's urch, Spartanburg, was lecturer in the ool of Industrial Relations at Muhlen-g College, Allentown. His topic was anagement's Contribution to Successful ustrial Relations."

EIGHT GERMAN Lutheran students, en-

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SOUTH CAROLINA . . .

rolled at Duke University in a student exchange program for international students were week-end visitors in Lutheran homes and parishes in Charleston May 9-10. The students spoke to youth groups, Sunday school assemblies, and congregations on the use of Lutheran World Action funds and clothing in Germany, also the state of the Lutheran Church in Germany, their own personal experiences regarding effects of the application of the theory of communism in East Germany, and their impressions of American Lutheranism.

Arrangements for the visit by the German students were made by Dr. J. A. Keller of Charleston, and the Rev. Wade Hook, campus pastor to Lutheran students at Duke.

THE TENTH ANNIVERSARY of Redeemer Church, Charleston, was celebrated May 1. Recognition was given to 113 charter members.

"YEAR-ROUND EVANGELISM" will be given special emphasis by St. Barnabas Church, Charleston. The first emphasis in this effort will be that of reclaiming lapsed and indifferent members and also correlating new members into the life of the church.

WYNNE C. BOLL

DECEASED

Mrs. William A. Ahl

Mrs. Henrietta Paulsen Ahl, wife of Dr. William A. Ahl, professor of Greek at Susquehanna University, died June 3 at her home on University Heights, Selinsgrove, Pa. She was 64.

Born in Bredstedt, Germany, Dec. 1, 1888, she came to the United States in 1911 and married Dr. Ahl while he was pastor of Trinity Church, Herkimer, N. Y. Later she served with him in his pastorates in Baltimore, Md., and Nashville, Tenn.

Mrs. Ahl was active in civic and religious organizations in Selinsgrove.

Surviving are her husband; her father in Bredstedt, Germany; a daughter, Mrs. Paul N. Herb, of Council Bluffs, Iowa;

, William G. Ahl, of Seattle, Wash.; a
er, Mrs. Theodore Schleusner, of Man-
sset, N. Y.; a brother, Thomas Paulsen,
rmany; and five grandchildren.
The funeral service was conducted June 8
Mt. Pleasant Mills by Dr. Edward P.
rnbach assisted by Susquehanna Univer-
President G. Morris Smith. Interment
s in Shamokin, Pa.

CHANGES OF PASTORATE

INDIANA

RSTENSTEIN, THEODORE L. From Rock Creek parish, Ind. To La Grange parish, La Grange, Ind. 206 S. Mountain St.

KENTUCKY

TT, WILFORD C. From St. Mark's Church, Whitestown, Ind. To Hopeful Church, Florence, Ky.

HE, VIRGIL L. From La Grange parish, nd. To Zion Church, Franklin, Ky.

NEBRASKA

UGHMAN, A. C. From Midland College, haplain. To Salem Church, Fontanelle, Nebr.

MPER, CARL. From St. Paul's Church, Hardy, Nebr. Retirement.

NK, W. A. From First Church, Rising City, Nebr. Retirement.

PITTSBURGH

FFMAN, ELWOOD G. From Calvary Church, Arnold, Pa. To Calvary Church, haron, Pa.

NUR, PAUL N. From Holy Trinity Church, Irwin, Pa. To Trinity Church, reeport, Pa.

NGLUFF, JAMES B. From Ringgold par-h, Pa. To assistant to the superintendent f the Passavant Home for Epileptics, ochester, Pa.

C CALENDAR

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0. Western Canada Synod. Trinity Church, Edmonton, Alberta

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IN CONCLUSION . . . . . .

THINGS HAVE BEEN happening so swiftly in the Soviet Zone of Germany this past month that I can't guess what the situation will be when you read this LUTHERAN. It seems probable that the Communists realized a dangerous revolt was coming, and let up some of the tension to try to head it off.

The fact that the Evangelical Church was promised so much indicates that the Communists realized the Germans were angry about the mistreatment of the church. If the people had not been intensely concerned about the church, the Communists would not have felt it necessary to make the church leaders such a big offer.

What happened in East Germany is that the church stood steadfast as the one center of the people's life which could not be broken. Leaders of the church were brave and shrewd. Pastors risked great danger in following the guidance of their leaders. Only about a dozen of the thousands of pastors compromised with the Communists, and very few felt obliged to escape to western Germany. The people stood with their pastors.

THIS IS A GREAT EVENT in the history of Christianity, one of the greatest. The German church, through years of tension and struggle, has stood as the defender of the souls of its people. This is what Luther talked about when he said Christians must resist tyranny over the soul or they deny God himself.

The German churchmen might not have stood so firmly if they had been deep in eastern Europe, cut off completely from their brothers in the west. They have known day by day that millions of fellow-Christians in the free countries have prayed for them, supported them, sent them tons of suppli and much money. We American through Lutheran World Action, helpe them greatly.

Also, the German churchmen ha memories of their 12-year struggle wi the Nazis. During that time too fe were brave. Some of the brave wait too long to act. But the lesson w learned.

Most of all, these German churchm have learned that they must be co cerned not only with the personal salv tion of individuals but with the redem tion of the whole of society. A few wee ago I heard Dr. Paul Empie call th "corporate witnessing." The whole bo of the church must speak to the whc of society.

SOME OF US Americans have this l son still to learn. We realize that c Christian conscience is concerned w our personal lives, but don't see wh business it has with the public life of t nation. "Keep the church out of politic is the closing sentence of a dozen lett I receive every week.

If that means the churches should n organize campaigns to elect certain ca didates to office, or lobby for speci legislation, I agree. But it must not me that the church should be unconcern about the central questions in the politi life of the nation: the great policies peace or war, equal rights of all grou freedom of men to think for themselv These are questions which involve the tegrity of men as beings created by G

If some of these German bishops v through to enduring victory in their gr struggle, maybe we should invite th to come over here and help us.

—ELSON RUF

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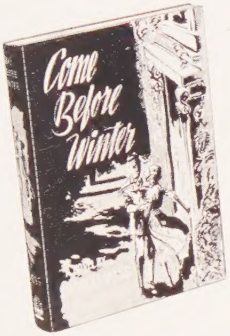

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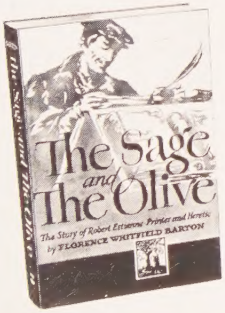

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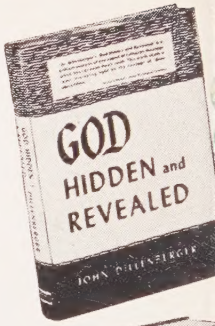

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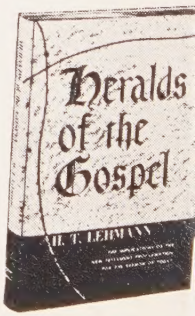

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